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The Antiquary

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An Illustrated
Magazine
Devoted to
the study of
the Past

*'I love everything
that's old. old friends,
old times, old manners,
old books, old wine.'*

Goldsmith

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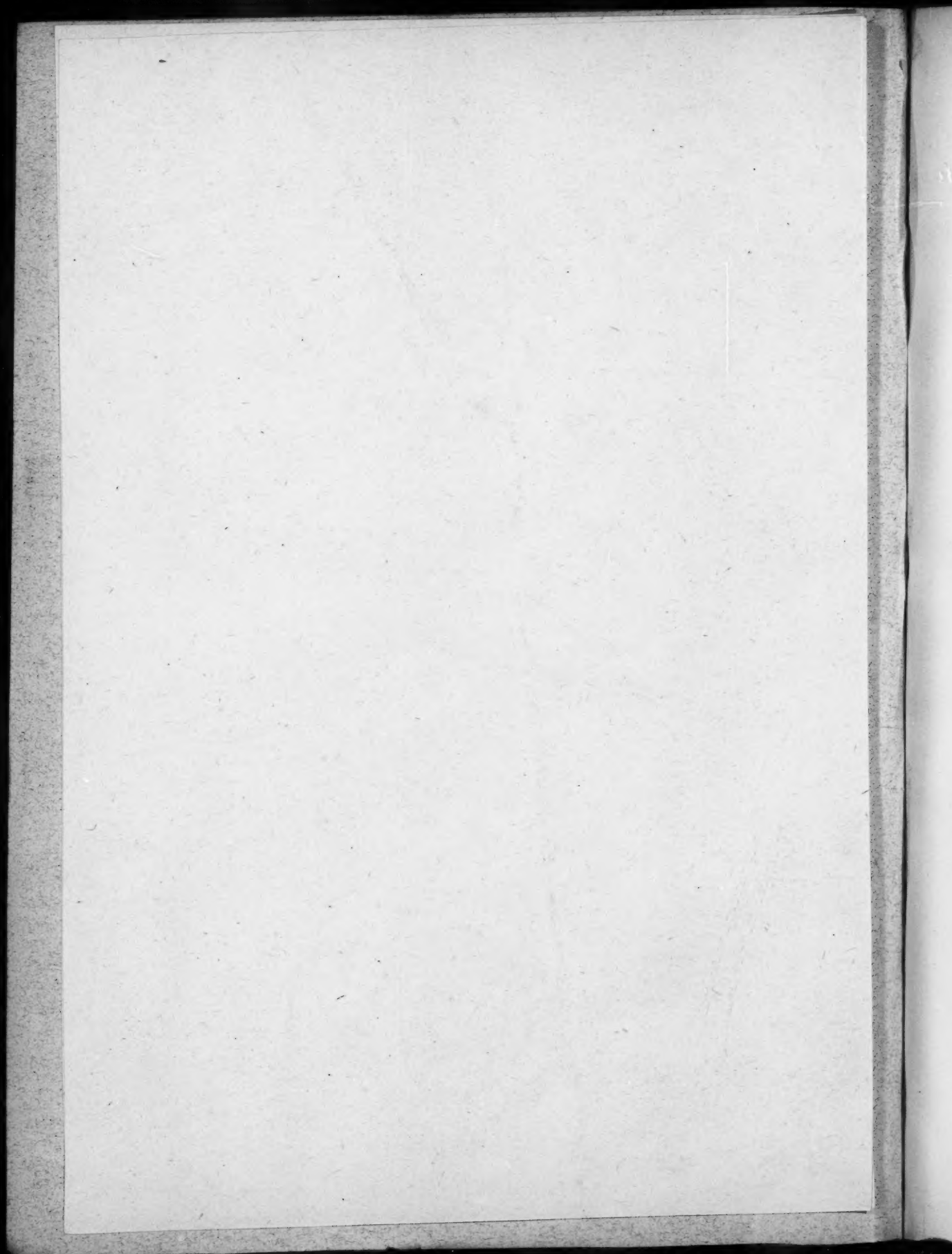
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The Antiquary.



OCTOBER, 1910.

Notes of the Month.

FEW archæological articles have been published of more absorbing interest than that from the pen of Dr. Arthur Evans, which filled nearly three columns of the *Times* of September 16, under the title of "Further Discoveries at Knossos, Crete." Another season's campaign has been conducted among the tombs on the headland at Isopata. Dr. Evans points out that "it is from their religious significance that the present group of tombs must command a unique interest." "The religious interest," he says, "culminated in a chamber about 6 metres square, to which the name of 'The Tomb of the Double Axes' may be fittingly given. The arrangement here was wholly new, and rather recalled the domestic Etruscan ideas of the after-life than anything yet known of the Minoan Age. To the right of the entrance was a raised stone platform, into which the pit that formed the burial cist was cut. Along the outer face of this platform and round the remaining sides of the chamber ran ledges, also cut out of the soft rock, evidently intended for benches as if for a family gathering. But the most remarkable feature was a pier jutting out from the back wall, the front face of which showed a half-column carved in low relief. The pier itself, which recurred in a neighbouring tomb, may have been partly devised to support the rock ceiling; but the half-column supplied an architectural touch, giving the vault of the dead the

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semblance of a living-room in some stately Minoan house.



"The slabs of the cist had been removed, and most of the contents thrown out by early plunderers, and our search for treasure was rewarded only by such minor relics as gold beads in the form of octopuses, a cornelian intaglio engraved with lions, a gold-mounted amber disc, and the handle of a silver vase. The gold-plated studs of a sword hilt, however, and a long bronze knife with similar adornment remained to show that the deceased was a warrior. Of relics in less precious materials there was a greater abundance, and the more or less complete remains of a whole series of vases in the fine 'Palace style' were found on the floor, where—as is usual in Minoan rooms—they had originally stood.



"The most conclusive evidence of sepulchral cult remains to be described. On the floor near the pillar, and evidently fallen from the platform in which the grave itself was sunk, lay two double axes of the well-marked ritual class peculiar to Minoan shrines. Near these were remains of a vessel, in the form of a bull's head of inlaid steatite, resembling the exquisite bull's head rhyton with crystal eyes, found, together with the base of a sacred double axe, in a sanctuary of the 'Little Palace,' and, like it, no doubt, used for pouring libations. These, indeed, seem to have been received by another remarkable vessel found near it, of the polychrome sepulchral class, in shape a good deal resembling some found in the Pillar Room of Phylakopi. From the position in which the double axes had fallen, it is reasonable to suppose that the part of the platform near the head of the grave had been fitted up like one of the usual small Minoan shrines—the axes themselves having been originally socketed, as in other cases, in sacral horns of plaster. The tomb, then, was at the same time a chapel where the protection of the Great Mother of the prehistoric Cretan cult was sought in the shades for the departed warrior. The stone benches ranged round the sides—that to the right lower, as if for children—may well have been devised for some memorial function in which the whole family partook."

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Dr. Evans says in conclusion that this "Tomb of the Double Axes" has "produced more definite evidence regarding the sepulchral cult and religious ideas as to the after-world than any grave yet opened in Crete or prehistoric Greece. Some further touches are supplied by other tombs of the group, such as the clay chafing-pans that seem to have served as censers for the ritual fumigation of the chamber, and even lumps of actual incense which when burnt retains its characteristic odour after the lapse of thirty-five centuries."

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In their recently issued Report the Commissioners of Woods and Forests detail the works which were undertaken during the year 1909-10 for the preservation of the structure of Tintern Abbey. A scaffold was erected to the whole of the north front of the transept, including the gable, and the return of the angles on either side, east and west, the latter of which contains a circular stair. "A close examination of the work," say the Commissioners, "fully confirmed the report of 1909; the condition of the stonework, both of the window and the gable and staircase, was such as to require immediate attention, and especially was this the case as regards the tracery of the window, parts of which would soon have fallen if preventive means had not been adopted. The stonework of the gable has been pointed and made secure, and what remained of the old coping has been reset, and those parts of the walls which were exposed, the coping having gone, have been so covered as to exclude wet. The dangerous openings and weak places in the side-walls of the staircase, where broken away, and the stair thus exposed to the transept, and also the missing and broken masonry at the top, have been built up and made secure, and the north-east angle has also been repaired; certain parts of the window divisions and tracery were found to be so much out of place and insecure that it was necessary to insert partial centres and strutting, and all has now been made safe with as little disturbance as possible. The stonework at the sides of the window and beneath, both inside and out, has been strengthened where necessary and pointed." Other minor works included the resetting of portions of wall, the

pointing of open joints of windows and mouldings, where needed, and the removal of vegetation which was doing much harm.

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The *Times* of September 7 contained an important report by Mr. H. St. George Gray of the results of the exploration of the Lake-Village at Meare, so far as it has been carried out this season. "The Meare lake-village is not what is sometimes styled an archaeological puzzle," says Mr. Gray, "for its date, or period at any rate, was known from the beginning of the investigations—approximately from 200 B.C. to A.D. 70. Some antiquaries are inclined to narrow these dates, as no development or improvement in the manufactured articles is traceable when comparing objects found in the substructure below the lowest clay floors with others from the upper floors. At Glastonbury a few fragments of Roman pottery were found close to the surface, but as yet nothing attributable to the Romans has been found at Meare. Three dwelling-mounds and parts of two others were excavated this year; none of these had more than two floors of clay, but in one were found four superimposed hearths of the usual character. During the last week the large mound, through which a trench was driven in 1908, was excavated (except the northern quarter), and in it were found a large number of objects. Until it was reached no pilework or timber substructure was revealed. Here we discovered eight clay floors and some twelve hearths, most of which were superimposed. The upper hearths, close to the surface, had become tilted over to the south-west. Beneath this mound the peat was found, by boring, to extend to a depth of 7 feet, being followed by grey clay. Attempts were made on the outskirts to discover a border palisading to the area, but without success as yet." The "finds" include objects of bronze, iron, glass, earthenware, and stone. Some few human remains and an abundance of worked animal remains were found. It is hoped to renew the excavations next May. More funds are needed to prosecute this fruitful work.

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In their recently issued Report the Committee on Ancient Earthworks and Fortified Enclosures, while recording various instances

of destruction, chronicle also some works of preservation. At Comberton, a village in Cambridgeshire, the maze has been restored and enclosed. It had almost entirely disappeared, and is now re-dug on the lines of its original design. It is understood also that the local authorities are taking steps to preserve and restore the maze on the common at Saffron Walden, Essex. At Swerford, Oxfordshire, as a result of representations made to the Rector by the Oxford Architectural and Historical Society, an earthwork of the mount-and-bailey type to the north of the church, part of which it was proposed to use for an extension of the cemetery, has been left uninterfered with. At Carmarthen the local antiquarian society is taking active steps to prevent destruction of, or the depositing of rubbish on, The Bulwarks.



Writing to the *Yorkshire Post* on September 7, Mr. R. H. Forster reported that—"At the excavations on the site of the Roman town of Corstopitum we have just found a finely carved altar, with an inscription:

IOVI AETERNO
DOLICHENO
ET CAELESTI
BRIGANTIAE
ET SALVTI
C. IVLIVS AP
OLINARIS
▷ LEG VI IVSDE

i.e., "To the eternal Jupiter Dolichenus and to heavenly Brigantia and to the safety (probably of the Emperor), C. Julius Apollinaris, a Centurion of the Sixth Legion." The last few letters are uncertain. The name of the dedicator is not part of the original inscription; Julius Apollinaris has erased the name of some other person and substituted his own.

"Jupiter Dolichenus is said to have been regarded as the special patron of miners. 'Cælestis Brigantia' is, more or less, the goddess of 'heavenly Yorkshire'."

"The altar had been used to form part of the kerb of a road constructed about A.D. 360. Two uninscribed altars have also been found in a similar position."



The Birmingham Archæological Society is making an attempt to preserve from destruc-

tion the façade of the old timbered structure in Deritend, near St. John's Church, Birmingham, until recently known as "The Golden Lion." The building is marked for demolition in order that street improvements may be effected, and it is suggested that, if it cannot be preserved on its present site, the frontage might be transferred to one of the public parks, and re-erected as a memorial of old Birmingham. The building has interesting historic associations, and is a survival of the old half-timbered buildings that formerly stood in Deritend. It is believed to have been originally the hall or house of the Guild of St. John the Baptist, of Deritend, and was probably used as a grammar-school. In the reign of Henry VIII., when the guild lands were seized by the Crown, the property, of which this building was a part, became the possession of Thomas Holte, of Dudstone, one of the King's Commissioners. From that time its ownership may be traced through various families, and it was put to devious uses. George Holtham, who purchased the old house in 1701, divided the original building into six dwellings, one of which eventually became "The Golden Lion." The others have disappeared. It is stated that the City Council will allow the re-erection of the old timbered front in one of the parks, and take charge of its maintenance. An appeal is now being made to the public for £100, required to purchase this relic of old Birmingham. Subscriptions may be sent to the secretary of the Birmingham Archæological Society at the Midland Institute.

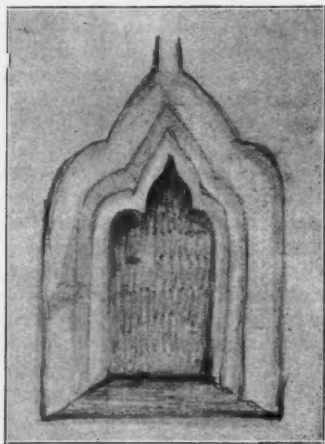


Dr. Carl Peters, the German explorer, who recently arrived in London from Berlin, gave Reuter's representative details of his last journey in Rhodesia. "I was fortunate enough," he said, "to discover a tablet which, so far as I know, contains the first actual ancient inscription found in South Africa. The tablet was found by my men in a slave-pit to the south of Inyanga, north of Umtali. The district contains hundreds of these pits, from 20 to 25 feet deep, in which the ancients kept their slaves. The tablet was made of cement, and had been cut in two while it was soft, the letters on it being in no way damaged. The characters look to me like Greek letters, but other experts say they are Græco-Phœni-

cian. I take it to be the half of an ancient passport. I also discovered near Zimbabwe a brass figure of Pan $6\frac{1}{2}$ inches in length, very similar to the figures found at Pompeii, thus proving Greek influence in South Africa."



Mr. C. D. Sturge, of Harborne, Birmingham, writes: "Some forty years ago Paignton, near Torquay, consisted of whitewashed fishermen's cottages, some of them very old. When recently there I hunted for antiquities, and found in Kirkham Street one of these old cottages still left (near the gas-works). The outside walls were whitewashed, but one of the doors was of massive oak with an ogee head. Inside, one of the parlours had a



niche in the end wall, something like the accompanying rough sketch. The occupant could tell nothing about its object or history. As I have been unable to hear of any local or county archaeological society, I venture to ask you if you can obtain for me any information on the subject."



The tombs of Kings Henry II. and Richard the Lion-Heart of England in the Abbey of Fontevrault, with those of the Queens of King John and Henry II., have been unearthed by M. Lucien Magne, the French Government's Inspector-General of Historical Monuments. The architects who were en-

gaged in restoring the abbey, after digging down to the original level of the nave and demolishing the seventeenth-century partition, discovered traces of inscriptions and paintings in an arched recess of the north-west wall of the transept. It would seem that the Abbess, Louise of Bourbon, in re-decorating the cloisters had closed up the opening of the tombs, and hence they had escaped being rifled, as so many other tombs were, in the revolutionary movement of 1789. And so they have been unearthed in the present year of grace. Good illustrations of the newly-opened vaults, and of the monuments to our English Kings and Queens at Fontevrault, appeared in the *Sphere* of September 3.



Excavations at Lesnes Abbey, Erith, undertaken by the Woolwich Antiquarian Society, have led to important results. "Where there was a neglected orchard a year ago," says the *Times* of September 9, "there are now visible the ruins of one of the most important abbeys in Kent, founded in 1178 by Richard de Luci, Chief Justiciar of England and first Canon of the abbey, who was buried in the abbey church in the year 1179. . . . For many years there has existed a plan of the abbey, but the excavations show that the real building is three or four times as large as the size indicated on the plan, and in another position altogether. The most important discovery is that of a life-size effigy, beautifully carved in stone, of a knight, cross-legged, in armour and surcote. The effigy is ornamented with paint and gold-leaf. . . . The effigy bears the arms of a De Luci on the shield, and it is supposed to represent a De Luci of Newington in Kent, a relative of the founder. His dress fixes the date as early in the fourteenth century; the surcote was discontinued in 1320. The feet rest on a lion, and the carving to the spurs and buckles of the armour and chains is exquisite. The rich and rare colouring and the gold-leaf are perfectly fresh, and the arms on the shield are legible." Additional funds are badly needed in order that the work may be continued. What has been done shows how important it is that the work should be carried further. Subscriptions may be sent to the chairman and treasurer of the Lesnes Works Committee,

Mr. W. T. Vincent, 189, Burrage Road, Woolwich.

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A sculptured bust of an early Bishop has been discovered in the heart of the Cheviots. It is beautifully cut in Sicilian marble, which has been rendered almost chalk by age; and the finder, Mr. John Wood, Spittal, suggests that it may represent Paulinus, the great apostle of Christianity to Northumbria in A.D. 625-633, who stayed in the Cheviots at Yeavering, where Edwin had a palace.

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In connection with the vacation course at Edinburgh University, Mr. David MacRitchie, F.S.A. Scot., delivered a lecture on "Cyclopean Structures in Scotland," on August 26. Dealing first with Cyclopean buildings in Greece, Sardinia, and the Balearic Isles, Mr. MacRitchie showed that the architecture was distinguished by the huge-sized stones, which were often unhewn, by the absence of cement and mortar, and by the use of what was known as the "false arch." The thickness of the walls admitted of passages length-wise within them.

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After showing a considerable number of limelight views illustrating these structures in the countries named, the lecturer proceeded to describe by the same means the corresponding structures found in Scotland. The most prominent of these were the round towers generally known as "brochs" or "doons," which approximated very closely to the *talayots* of the Balearic Isles and the *nurags* of Sardinia. The best existing specimen was the Broch of Mousa in Shetland. Of those which were still instructive, although in a ruinous condition, a good example was the Doon of Carloway in Lewis (in Gaelic, *Dun Charlobhaidh*, otherwise *Dun Dheirg*, or the Tower of the Red One). The peculiar features of these towers, their massive walls perforated with galleries and chambers, and their well-like interior, were now familiar to many others beside antiquaries. In all respects their architecture was of the order known as Cyclopean.

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Closely connected with the brochs or doons were the chambered mounds and underground galleries, the latter being akin to the *allées*

couvertes of France. These show various forms of transition from the above-ground structure to the actual "souterrain." An interesting comparison was made between certain underground dwellings in the Balearic Isles, in Orkney, and in the Outer Hebrides, wherein the area capable of being roofed over was considerably increased by the use of pillars and piers. In referring to the probable age of the Cyclopean structures of Scotland, the lecturer deprecated the application to them of the term "prehistoric." Dr. Joseph Anderson's estimate that the brochs were probably built between the fifth and ninth centuries of our era accorded well with the Norse chronicles which ascribed such buildings to the Picts at the time of the Norse colonization of Orkney in the ninth century. Moreover, there were two "souterrains" in the South of Scotland which had been partly built from Roman ruins, and in several instances vessels of Samian ware had been found in underground abodes of the same class. Their period was therefore within the Christian era—certainly in some cases, and possibly in all.

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The *Wiltshire Gazette* of September 1 published a full account, filling nearly three columns, of the results of the work which Mr. B. H. Cunington has been engaged upon at the great prehistoric camp known as Casterley. Summing up, the writer says:

"A careful consideration of all the indications disclosed by the excavation of last year and this year leads with tolerable certainty to the following conclusions:

"1. The site was originally occupied (*i.e.*, the camp as a whole was formed) by the pit-dwellers of the late Celtic period, otherwise the prehistoric Iron Age.

"2. It was then occupied by the people of the early part of the first century A.D. They made the interior earthworks.

"3. Yet later occupants were the Romano-British people.

"4. There is no evidence that the pits were used by the later occupants of the camp, who had their dwellings above ground. Not a fragment of the later pottery was found in the pits at any depth, which may be taken as evidence that they were filled up before the later types of pottery

found their way to the site. This later pottery was strewn about so universally that, had the pits been open, fragments must have found their way into them.

"5. The camp continued to be occupied, by the Romano-British, up to the third or fourth century, but before their occupation the ditches became partly filled.

"6. The articles found do not suggest that the camp was occupied after that period. Nothing of a later period was discovered."

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A silver penny of Mary's reign, dated 1556, has been unearthed by a farm-hand while hoeing in a field at Kate's Bridge, near Thurlby, Lincolnshire, and a number of Roman coins have been turned up in a field at Braughing, Herts.

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To listen to an address by Mr. Thurstan Peter, of Redruth, on "The Lost Church of St. Piran," a large number of people, visitors and residents in the county, on the afternoon of Saturday, August 27, walked across the sand-dunes at Perranporth to the site of the ruins amidst the undulating waste. For many years the ancient edifice was completely covered by sand, and now, after long delay, steps are being taken to surround it by a shell of concrete. A platform had been erected for the lecturer close to the church, around which enthusiasts had worked hard during the preceding months in preparation for the erection of the concrete walls, while the audience were seated on the ground near by. A full report of Mr. Peter's very interesting address appeared in the *Royal Cornwall Gazette*, September 1. During the work of excavation many skeletons have been found, some of them of human beings 7 feet in height. A feature of the skulls found is the perfect condition of the teeth. The remains have been discovered of a small building close to the oratory, which is believed to have been a priest's residence.

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At a recent meeting of the Hampshire Field Club and Archæological Society at Old Sarum, Mr. St. John Hope explained the works in progress, and then conducted the visitors round the excavations, stopping at several points and delivering a brief address on the character of the buildings whose

foundations had been laid bare, and the extent of which were a surprise to many. Special reference was made to the great tower or keep of the castle, and he added that the stone ashlar facing the walls were for the most part removed to Salisbury, and used in the cathedral works there. A visit was also paid to the museum, which contains many interesting architectural fragments, and quantities of broken pottery, almost all of mediæval date, together with various iron objects such as keys, spurs, and tools, and a few of bronze or latten. The latter include a charming little pendant of early thirteenth-century work, pounced with a fleur-de-lis. There is also nearly a yard's length of gold lace. All antiquities and objects of interest found are the property of the Dean and Chapter of Salisbury, and it has been decided they shall be preserved in the city itself. Mr. Hope's report to the Society of Antiquaries, on behalf of Lieutenant-Colonel Hawley and himself, of the progress of the excavations at Old Sarum was issued lately, with two plans. The site is being carefully worked over, and a postscript to the report adds: "To carry out the work on an adequate scale some £600 or £700 will be required annually, and the work will probably occupy as many as ten years."

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The *Athenæum* of August 20 announced that on the following Monday, August 22, the Archæological Society of the Tarn-et-Garonne were to begin a seventeen days' pilgrimage to England and Belgium. This was the realization of a long-cherished project by the people of a territory where everything which counts—historical, poetical, architectural—dates from the three centuries of English occupation in Aquitaine. Although Louis XIII. levelled Montauban to the ground to spite the "Rochelle of the South," he did not go below the ground, and to-day the arms of England decorate the capitals in the old basement guard-room of the Hôtel de Ville. Canon Fernand Pottier, the president of the society, who came in charge, is recognized as the leading antiquary of the Midi.

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At the annual general meeting of the Caerwent Exploration Fund, held at Caerwent on

August 30, Dr. Ashby, describing the present year's work, said that on the west of the Roman cross-street a large house has been discovered, the remains of which belonged to two or three different periods, by no means clearly distinguishable, the plan being abnormal. A remarkable feature was a finely-preserved cellar. In the southern portion of the field over a hundred skeletons have been discovered; they are certainly of post-Roman date, as Roman house walls had been destroyed in order to bury the bodies. A Roman altar with a dedication to Mars Ocelus has been found. The work at Caerwent will be finished this season. Next year the work at Caerleon is to be resumed.

Very important discoveries were made last year on the Janiculum, Rome, in the neighbourhood of the Villa Wurtz. Further excavations were made on the Janiculum during the early days of September, with very striking results. A sanctuary with niches for the statues of the deities worshipped there, and a triangular altar made of brick; a fragment of a statuette of Jupiter, a statue of Bacchus, and another representing an Egyptian god, with arms distended and clenched fists, as well as three skeletons, were all brought to light. The discovery attracted the notice of "dealers," for an attempt was made to carry off some of the objects found. This audacious enterprise was happily averted by the vigilance of the police, who fired their revolvers at the archaeological burglars as the latter escaped in a motor-car.

It is lamentable to read of the destruction of ancient buildings which is being wrought unchecked in Cyprus. In a letter to the *Times* of September 8, signed by Mr. D. G. Hogarth and other scholars, it is rightly urged "that it is the bounden duty of British administrators, to whom care of a piece of classic ground has fallen, to display something of that solicitude for, and interest in, its priceless and irreplaceable memorials of antiquity which can be credited to the officials of other European nationalities." The writers go on to mention "another report of unchecked destruction by peasants proceeding on the site of the ancient Soli.

It is said that a large building, probably a temple, is being systematically quarried for building stone by the natives of Karavastasi and its neighbourhood. The site is well known, and twenty years ago was marked by an inscription of Sergius Paulus, the 'deputy of the country,' who listened to Barnabas and Saul (Acts xiii. 7). This stone was then serving as the threshold of a village café, and is now, doubtless, worn smooth or destroyed." Surely the authorities at the Colonial Office, if they would, could intervene and prevent such wanton vandalism.

The Tobermory Bay treasure-hunt is being vigorously continued. Among the finds at the beginning of September were a long grappler and a richly-adorned basket hilt of a sword. The hilt displays beautifully-designed filigree-work, and on the guard is a Maltese cross, with ball and crown, and under the crown the monogram G.R. The guard is ornamented with imitation flowers and other fancy-work. The decorations are supposed to be of gold, and it is thought that the weapon was that of a grandee.

At Newcastle-on-Tyne a hoard of Roman coins has been taken from the Tyne close to the Swing Bridge, and near to the site of the old Roman bridge. This is not the first time a similar discovery has been made at the same place. When the old Tyne Bridge, which had stood nearly 500 years, was washed away in November, 1771, a number of coins of the Emperor Antoninus were recovered in the pulling down of the old stone piers.

Recently the Mayor of Newark (Alderman F. Appleby, J.P.) kindly invited the members of the Thoroton Society of Nottingham to a reception and garden-party, when the ecclesiastical as well as the civic plate, in both of which the town of Newark is rich, were on view. Among the former is a chalice, dated 1640, which, it is claimed, was used by King Charles I. on one of his numerous visits to this town, which was so loyal to him; there are also some fine flagons. The civic plate includes a "Monteith," dating back to 1693; a loving-cup, still used on Mayor's Sunday; many tankards, maces of the time of King Charles II., etc. In addition to the fore-

going were to be seen some Roman relics found in Newark, through which town the Fosse Road runs; an old oak stool, from which a number of the Sovereigns of England have been proclaimed; and the original grant of arms to the town, dated 1561. The Mayor himself is the happy possessor of a choice collection of old prints and drawings of the town and neighbourhood. Fine weather contributed to the enjoyment of the day.

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We note with regret the death at Hove, on September 16, of Mr. Hormuzd Rassam, at the age of eighty-four. Mr. Rassam, it will be remembered, assisted Layard in the remarkable discoveries which were made on the site of ancient Nineveh. He it was, as Professor Rogers relates in his *History of Babylonia and Assyria*, who recovered the long-buried library of the Royal City, which Assurbanipal had collected or had copied for the learning of his sages. Later, he did much excavation work for the British Museum at Kuyunjik and Nimroud and in other parts of Babylonia.

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The *Times* has lately printed several important archaeological articles in its columns besides those referred to in one or two of the foregoing notes. "The First Capital of Assyria" appeared on August 23; "The Cluny Millenary," by Abbot Gasquet, September 10; "The Three Churches of Cluny," September 12; and a full account of the "Excavations at Maumbury Rings," by Mr. H. St. George Gray, September 14. Other newspaper articles of antiquarian interest have been an account of "A Place-Hunting Bishop" (Bishop Newton of Bristol, 1703-1782) in a series of "Staffordshire Worthies," by Mr. F. W. Hackwood, in the *Staffordshire Chronicle*, August 20; "Prehistoric Hebrideans," in the *Glasgow Herald*, August 19; "A Green Nook of Old England" (Norton in Worcestershire), with illustrations, by the Rev. J. B. McGovern, in the *Manchester Weekly Times*, September 3, 10, and 17; and "Ancient Flint," in the *Flintshire News*, September 3.



The Norman Font in St. Peter's Church, Cambridge.

BY G. MONTAGU BENTON, B.A.



DO not think that an apology is needed for again illustrating the interesting font of Norman date preserved in the little church of St. Peter's by the Castle, Cambridge; for, although it has been figured at least five times* (with one exception, in publications of local interest), hitherto no entirely satisfactory representation or description has been published.

The bowl (27 inches square, 16 inches high), square above and circular below, with semicircular basal roll, has a circular basin (diameter 21 inches, depth 12½ inches), with vertical sides and flat bottom; the spandrels of the flat rim are filled with a plain trilobed ornament, and the edges are partially decorated with the cable moulding. At each angle is carved a mermaid or syren, with bifurcated tail, the ends of which are held up by the hands; these figures, varying slightly in the treatment of their tails, are so designed that they envelop the bowl, their hands meeting in the centre of each face.† The carving, which unfortunately is much decayed, has been repaired in places with cement, while the upper part of one figure (shown in the photograph) is a modern restoration, due possibly to the zeal of the Cambridge Camden Society.

The stem has been ingeniously adapted, and consists of an inverted capital of fourteenth-century date, superimposed on, apparently, a fragment of its original column, which has been roughly splayed at the upper end. It will be seen from the

* Lysons' *Cambridgeshire*, 1808, p. 60; *Archæologia*, vol. xvi., 1812, pl. xxxvii.; lithograph (with Cotton font) by H. I. Hodgson, April, 1838, 4to. sheet; Le Keux's *Memorials of Cambridge*, vol. ii., 1842; and Redfern's *Old Cambridge*, 1876, title-page. A plaster model also appears to exist (see *Antiquary*, vol. xl., p. 162).

† The syren, which is not at all an uncommon subject both in English and Continental mediæval sculpture, is variously depicted; but, as the late Mr. Romilly Allen pointed out, figures with double tails appear to be more common abroad than in this country.

illustration that the sunk filleted bowl running down each face of the column is carried into the capital. The total height of the font is about 37 inches.

To my knowledge there is only one other bowl of an English font existing which resembles this example. It is at Anstey, Herts, and is almost identical in design, save that it is octagonal; the date is therefore probably somewhat later. Its stem,



ST. PETER'S CHURCH, CAMBRIDGE: THE FONT.

consisting of a central column surrounded by five smaller shafts, is, it would seem, a recent addition. A sketch of it will be found in the *Antiquary*, vol. xl., p. 117, and a photograph is also given in Mr. Francis Bond's recent book on *Fonts and Font-Covers*, p. 225.

There is a record of another font which resembled the two preceding. It was originally at Thetford, and is figured in Martin's *History*

of Thetford, p. 110. Martin's sketch shows a nude human figure at each of the four angles, with legs athwart the bowl, grasping with either hand a central bunch of conventionalized foliage: it is quite easy, however, to imagine that the design really represented mermaids grasping their tails, and that the artist misinterpreted it, owing to partial defacement.

The interesting point connected with this zoomorphic design, as found on fonts, is the symbolism intended, for no one acquainted with Norman carving can doubt that these fabulous creatures were meant to convey some spiritual truth to the mind of the beholder.

There are two possible interpretations. The late J. Lewis André, in a paper on "The Mermaid," says that these creatures occur on fonts in the churches of Poitou, and he suggests that they were placed there to symbolize the vain joys of the world, renounced by the Christian at Baptism.* This theory, which at first sight appears somewhat forced, is not improbable, for, turning to a thirteenth-century (Picardy) version of the bestiary, or book of beasts (a sort of picture-book of animals from which spiritual lessons are drawn), we find that syrens are said to entice sailors by means of music, and when they are lulled to sleep by its power, they seize and destroy them. The inevitable moral is deduced by the credulous writer as follows: "Thus the Devil deceives those who listen to his seductive voice, luring them on to destruction, and when he has rendered their souls insensible by the pleasures of the world, he falls upon them and kills them."†

The other hypothesis open to us is that the syren, as a denizen of the water, symbolized the regenerating waters of Baptism. Certainly the fish (and the syren would come under that category)‡ was regarded by the Early Church as symbolical, not only of our Lord, but of Christians, hence also of the Sacrament of Baptism. A well-known passage of Tertullian may be quoted to

* *The Reliquary*, vol. iv., N.S., 1890, p. 198.

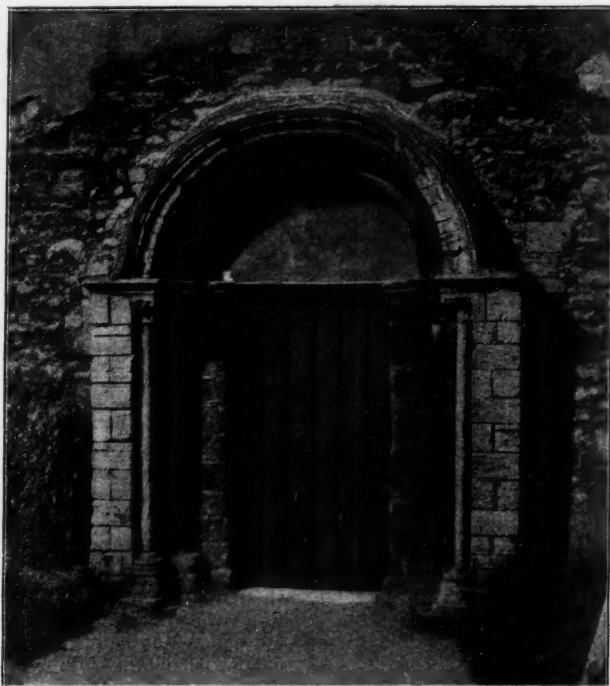
† Romilly Allen's *Early Christian Symbolism*, 1887, p. 361.

‡ A modification of the fish symbol, the syren holding a fish in its hand, is sometimes found.

show this: "We poor fishes, following after our Ichthus, Jesus Christ, are born in water; nor are we safe, except by abiding in the water."* De Caumont, the celebrated French archæologist of the last century, seems to have leant towards this second interpretation, for in his *Abécédair d'Archéologie*† he says that, "according to the Abbé Voisin, the syren might represent the Christian soul purified by Baptism."

as symbolism appropriate for such a use had grown up around them.

Controversy was raised around the font in question some few years ago. As the church wherein it is preserved is kept locked, the then Vicar exchanged its interesting bowl for the plain one belonging to the font of the opposite church of St. Giles, with the idea of its lending interest to the principal church,



ST. PETER'S CHURCH, CAMBRIDGE: SOUTH DOORWAY.

The syren, therefore, appears, like many Christian symbols, to have signified two opposite truths: the choice between the two possible interpretations must be left to the reader. It is certainly strange that denizens of the water of any kind are so rarely found on our English fonts, especially

* Cf. *Baptism*: Library of the Fathers, 1854, p. 257.

† *Architecture Religieuse*, 3^e édition, 1854, p. 185.

and as being more accessible to visitors. Perhaps the action was injudicious, but as the two churches are, for all practical purposes, united, little harm would appear to have been done. However, the Cambridge Antiquarian Society interested themselves in the matter, and in consequence the bowl was restored to its original home.

The former church of St. Peter fell into ruins about the middle of the eighteenth

century. The existing structure, a tiny building with accommodation for about sixty persons, was, with the exception of the Decorated tower and spire, rebuilt in 1781, much of the old material being utilized in the work. Fortunately, the south doorway, of the Transitional period, dating from the last quarter of the twelfth century, was preserved. As it possesses some interesting features, and is possibly contemporary with the font, an illustration of it may well be given here. A detailed description is hardly necessary, but it should be noticed that the semicircular arch is boldly moulded, with deeply-cut hollows, and that three of the capitals of the nook-shafts show the "water-leaf" motive, while the fourth is carved with rude "stiff-leaf" foliage. The angle between these shafts has a hollow chamfer, in which are inserted, at somewhat wide intervals, a peculiar trilobed ornament. The tympanum is modern.

I here wish to render thanks for being allowed to reproduce the excellent photographs which illustrate this note: the font is by Mr. E. Hilton; the doorway by Dr. F. J. Allen, of St. John's College, Cambridge. It is also a great pleasure to acknowledge suggestions made, with his usual kindness, by my friend Mr. Francis G. Binnie, of Cambridge.



Sinhalese Names, Clans and Titles.

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THE utmost significance was attached to names and clan distinctions in Ancient Ceylon.

A Sinhalese usually had two names, sometimes three. The *bat kawāpu nama* (rice name) corresponded to the prænomen, or Christian name. The *warige nama* (clan name), *wāsagama*, or *ge nama* (house name), was synonymous with the

cognomen, or name of the gens; while the *pata bændi nama* (honorary name) was granted as a title of distinction in the same way as the agnomen.

The *bat kawāpu nama* was given when the child was weaned, and the ceremony consisted of feeding him with rice for the first time. Its performance is recorded with regard to Prince Gāmini Abhaya, afterwards the great Buddhist King Dutugāmunu (161-137 B.C.). This name, when given to princes and nobles, was generally significant of power or might—e.g., Abhaya (Fearless), Wijaya (Victorious), Parākrama Bāhu (Mighty Arm). In the case of princesses and ladies of rank it denoted deportment, wealth, or quality—e.g., Līlāwati (Gentle Maid), Chandrawati (Lady Moon), Ratnāwali (Gem Maiden), Mænik Sāmi (Lady of Gems), Siwali, for Sinihasiwali (Lion Damsel), the name of King Wijaya's* mother. The middle class usually adopted designations allusive to natural qualities or to beauty—e.g., Sobani (Bonnie Lass), Padmani (Lily-Maid), Æhæla mali (Æhæla Blossom), Rametana (Golden Lady), Taru (Star).

Some of the prettiest names are of this kind, but only linger among the more backward classes, and even here they are fast disappearing. A wealth of symbolism and poetry underlies these names, and it is well that they should be collected before they are forgotten.

Among the lower classes the males were called Loku Appu (Eldest One), Madduma Appu (Middle One), Punchi Appu (Little One). The suffix Appu meant "Mr.," and was originally reserved for the sons of gentlemen or petty chiefs. The corresponding changes for females were Loku Hāmi, Madduma Hāmi, or Maddumi, Punchi Hāmi, or Punchi. The prefix Hāmi signifies "Miss," though it originally meant "Lady," and was conferred on women of rank, as in the case of Mænik Sāmi, the cultured daughter of the Prime Minister Attanāyaka. If there were more in the family, they were discriminated by physical or mental characteristics—e.g., Kalu Appu, or Kalu Hāmi (Dark One).

* The founder of the Sinhalese monarchy (543 B.C.), supposed to have sprung from a lion.

These names were displaced almost entirely, in the provinces which came under Portuguese dominion, by Portuguese Christian names, such as João, Luis, Jacolis, Bastiana, Christina.

The *warige nama*, or *ge nama*, is inherited. Its origin is to be sought in the days when the Sinhalese first colonized Ceylon. Each commune was under a patriarch, and originally those who inhabited a particular hamlet, having sprung from a common ancestor, took their tribal name from his village, as in Gangodawilage (clan of the "river-bank pool village"). Hence a clan name is also called *wāsagama* (dwelling-village).

These communes were tiny agricultural republics, and contained the germ of free institutions. The village chief had acquired the hamlet either by settlement or by royal grant. In the former case his descendants were styled Gama-ætige (house of those who originally founded the village), in the latter Gama ge (house of those to whom it was granted), with or without the name of the particular village being prefixed. Similarly, those of a village community whose ancestor held any office were distinguished by a cognomen indicating it. This class includes (a) Gama-ge, generally signifying the house of those who owned the village, and applied *par excellence* to the family which owned the land, and from which the village chief or headman was chosen; (b) Patirage, or Patirannæhelage* (house of the accountant); (c) Hettige† (house of the (village) merchant); (d) Japa-ge‡ (house of the (village) priest); and (e) Liana-ge (house of the scribe).§

Often these names would be qualified by that of the village, or by the individual designation of the original office-holder—e.g., Pelæna patirage (house of the village accountant of Pelæna), Wikkrama achchige (house of the (village) constable Wikkrama), Kandāna ārachchige (the house of the (village) Sergeant of Kandāna).

Again, as the country was settled, a titled class came into existence. The dignity of

* From Sk. *patra*, the "palm-leaf" on which the accounts were written.

† From Sk. *śreṣṭha*, noble. Hence the class of merchant nobles.

‡ From Sk. *yāga*, sacrifice; *pā*, protect.

§ The five officials referred to constituted the village Council of the Commune.

appuhāmi,* or "gentleman," literally "lord," was conferred by the King, but the sons of the great nobles became Appuhāmis by birth alone. They held their land on the tenure of certain honourable duties, such as waiting at Court, attending the Governor of the province, or serving on commissions. The descendants of an Appuhāmi, who constituted the village gentry, were distinguished by a *ge nama* indicative of their descent—e.g., Gangodawila appuhāmilāge (the lords of the village Gangodawila). Sometimes the title Appuhāmi may be omitted in the *ge nama*. Thus the process of differentiation proceeded among the people, by the adoption of new clan names, as a family advanced in rank. The *paṭa bandi nama* literally means "a frontlet tied name." Originally the title appears to have been inscribed on a strip of palm-leaf, and tied round the recipient's head. Later, thin slips of bronze or gold were used, according to the dignity conferred. In the case of the lesser chiefs this forehead band was tied by the Prime Minister, while great dignitaries were invested by the Sovereign himself. The *paṭa bandi nama* comprehended one or more distinctive titles symbolical of worth or courage—e.g., Jayasiniha (Victorious Lion), Wijayarātna (Victorious Gem), Jayawardhana (Victory Increaser), Gunasēkhara (Moon of Benignity), Jayasūriya (Sun of Victory), Abhayakōṇ (Fearless Chief), Disānāyaka (Provincial Chief).

The choice of the particular name lay with the grantee. Thus the Sovereign selected his title at his accession from a number of inscribed gold plates deposited by his chiefs at one of the great temples.

Often a grant of land on copper or gold, in which the title was recited, accompanied the dignity. This was preserved as an heirloom, and the person distinguished became the founder of a new and noble family. The former *ge nama* was discarded by his descendants in favour of his *paṭa bandi nama*, which was converted into a patronymic. Thus, Naid 'Appu was created Tennakōṇ Mudali (Chief) about the fourteenth century, and founded the great house of Tennakōṇ, by which title it is known to this

* Sk. *ātman*, self; *swāmi*, lord; Pk. *attasāmi* or *appasāmi*, my lord.

day. If the office was important or distinctive, the descendants of the holder are known by a *ge nama*, merely significant of the office, else it is qualified, in addition, by his own name—e.g., Adhikāriḡe (house of the justiciār or deputy-governor), Yāpā-ge* (house of the brigadier-general), Wēlā-tantri (house of the Border-Intendant or Thane),† Muhandiraniḡe (house of the Lieutenant—i.e., of the royal guard), Gikiyana-ge (house of the gleemen), Pinidia-patirige (house of the royal rose - water Supplier), Malwatta-ge (house of the hereditary royal Gardener), Wikkramasiniha - Mudalige (house of the Captain Wikkramasiniha), Simittiri ārach-chige (house of the sergeant Simittiri), Jayasundara Kōrālage (house of the county commissioner Jayasundara), Savunda Hæn-nædige (house of the boat-signaller Savunda). There is such diversity in their development that no positive rules can be laid down regarding their formation. Thus we have Amarasiniha-ge (house of the kshatriya or warrior Amarasiniha), Bannek-ge for Bas-nāyakage (house of the temple chief),‡ Wirapuli-ge (house of the brave tiger chief), Raturagamage (house of the fair village chief), Lēkamage (house of the scribe), Marakkalage (house of the ship captain).

A great deal of old-world history and romance is interwoven with these names. It is not uncommon to hear in the *ge nama* of present-day rustics some of the noblest titles in the history of the country, proving indisputably their descent from such ancestry. The name Alagiyawanna Mohottālage, for instance, recalls the great poet and courtier of the sixteenth century, the compiler of the Ceylon (Tombo) Doomsday Book; while Rāmachandra Brāhmanage commemorates

the gifted Brahmin scholar who crossed over from India to Ceylon in the fifteenth century, and whose descendants became the hereditary keepers of the Great Hindu Shrine at Dondra Head. The Nuwarawæwa family, seated in the neighbourhood of the Sacred Bo-tree of Anurādhapura, has a unique history. They are the hereditary custodians of the fig-tree, sprung from a shoot of that under which Gautama attained Buddhahood. Among the princes who escorted the shoot from the Court of Asōka the Great (circa 257 B.C.), Prince Bōdhi-gupta and his descendants were solemnly entrusted with the service of the plant by King Dewanampiyatissa. Kings and dynasties have passed away, and Anurādhapura itself is but a ruin, yet to this day a member of the family watches over the tree. Sir Emerson Tennant, in 1859, thus refers to a youthful representative of the clan: "The Chiefship of the district has been ever since in the same family, and the boy, who bears the title of Suriya-Kumara-Singha (Prince of the Lion and the Sun), can boast an unbroken descent, compared with whose antiquity the most renowned peerages of Europe are but creations of yesterday."*

On the banks of the Walawe River, close to the ancient capital Māgama, there is a clan of washermen who bear the *ge nama* Ramhoṭṭi sabhāpati gamage (Landlords sprung from the chief of the War Council). They claim to be descended from King Gajabāhu's champion and foster-brother Nila, with whose assistance he conquered South India. Nila was the son of the palace laundress, and when a child is said to have moved the heavy iron club lying under the royal bed, which could only be lifted by ten men. His descendants, who are a stalwart and unruly race, possess the lands which their great ancestor received for his services nearly twenty centuries ago. Their grants, they allege, were washed away by one of the periodical inundations of the river, but their *ge nama*, coupled with other circumstances, confirms the truth of their claim.

In the same neighbourhood there is another clan, whose *ge nama* has an interesting origin—viz., Sabda vidda Ambaga-

* Sir J. Tennant's *Ceylon*, vol. ii., p. 625.

* Sini. yā, from Sk. yātrā, a marching force; and Sini. pā, from Sk. pā, protect.

† The Tantri, from a Sk. root cognate with Thane, formed a class of intendants, seven of whom were specially attached to the royal service—e.g., Kalu-Tantri (Black Thane), Hēt-Tantri, from Sk. svēta, white (White Thane), Mūd-Tantri (Signet Thane), Gōt-Tantri (Family Thane), Wēlā-Tantri (Border Thane), and Wāhala-Tantri (Palace Thane), the two latter being of chieftain rank, having precedence according to their office.

‡ Literally Sini. baś, word, and nāyaka, chief (the chief who conveyed the words or oracles of the God-King). Basnāyaka was the title of the lay chiefs of the Ceylon Hindu temples.

hapokuna Rājapaksa Mudali-ge (Chief Rājapaksa, who shot by sound in the mango-tree pool).

Śrī Parākrama Bāhu VI. (1411-1467), during one of his royal progresses, had his rest disturbed by the croaking of a frog, night after night, as he lay in his encampment in the woods round Māgama. None of the royal train could destroy the reptile, which lay concealed in a pool. A countryman, however, undertook to shoot the animal, and, guiding his arrow by the sound, transfixed the frog. The Sinihalese Locksley was rewarded with the significant title still borne by his descendants, and with large grants of land, which they long enjoyed.

The name Jayanetti Kōrālage also preserves a romantic tradition. A foreign swordsman came to the Sinihalese Court and challenged anyone to contend with him. The King's call for a champion proved ineffectual until a member of the Tennakōn family from the province of Sabaragamuwa came forward. After a stubborn contest, the stranger lay dead in the lists, but the Sinihalese, too, fell mortally injured. The monarch tore off a piece of his robe to bind his champion's wound, and ordered him to be carried to the Betge (State Medical Establishment), where he died. At the royal bidding his heir was brought up in the palace. A dance of victory (Jaya-nīrtiya) was instituted at Court in honour of the event, and the boy was called Jaya-nīrtiya Kōrāla,* corrupted into Jayanetti Kōrāla. In time he fell in love with the King's daughter, and, with the aid of a washerman employed at the palace, carried her off to the village Pannila, in the district of Pasdum Kōrale. Here he was safe from the King's wrath and pursuit, for the sea coast was then held by the Portuguese. His faithful washerman settled with him at Pannila, where their descendants are still found. Those of the retainer are called Marappuli radāge, "washers of the Marappuli" (Fierce Tiger), after the well-known cognomen of the Tennakōn family.

When the Portuguese occupied the lowland provinces of Ceylon (1506-1656) foreign names came into vogue, as a result of the conversion to Christianity of the King and

* The title of the commissioner of a county (Kōrāla).

Court. Not only were Portuguese Christian names adopted, but the chief people took the surnames of their Portuguese sponsors at their conversion—e.g., Silva, Fernando, Dias, Sampayo, Tissera. Certain surnames, it would seem, were confined to particular classes of the Sinihalese.

When a man was raised to an official position as a chief, etc.—and none but Christians were eligible for office—Don was prefixed to the name. Thus Luis Silva became Don* Luis Silva, and one or more *paṭa bandi* names were added. This custom is still followed. Thus the old rule of changing the name on elevation to office continued in existence, with the difference that no new clan name was substituted, this not being the European fashion. Nay, some of those who rose to rank during the Portuguese and Dutch rule absolutely discarded the *ge nama*. Such was the case among the families which, springing from an obscure origin, owed their preferment entirely to the foreign rulers, and were therefore anxious not to preserve the recollection of their *ge nama*. On the other hand, the lower orders and the country gentry, although some of the latter adopted Portuguese surnames, carefully preserved their ancestral patronymics.

Within the last few years a pernicious custom has sprung up of substituting a grandiloquent *ge nama* for a homely one, under the pretext of a previous mistake.

The whole of the ancient clan or tribal system mainly rested on tenure of service, and was inextricably bound up with it. Even among the same clansmen there were fine gradations of rank, and it was only a few families, in lineal descent from the original ancestor or chief, who mixed together socially, shared the service lands, and relieved each other in rotation in the performance of their public duty. Such families were called *karamārukārayo*, or relieving ones (literally "change of shoulders"), the image being derived from relays of bearers, who took turns in carrying a palanquin on the shoulders. Families of craftsmen and other dependants attached to each place or person bore as their *ge nama* the title of their commune, or

* Later the title of Don was sold by both Portuguese and Dutch Governments at nominal prices.

the designation of their chief, with their particular calling—e.g., Lianwala panikkige (the barbers of the commune Lianwala), Wirasiniha pēdige (house of the washermen of the chief Wirasiniha). The Salā-gama caste brought to Ceylon from Tanjore (Chola), in the fourteenth century, by one of the Sinihalese monarchs, do not bear the suffix *ge* (house or family) in their clan—e.g., Kalu Hat (Black Canopy), Naniediri (Preceding Many), the families from which their chiefs were chosen, Wali Muni (Sage Wali).

When entering the Buddhist priesthood laymen dropped their own names for others symbolical of sanctity and wisdom. To these were prefixed the names of their birthplace—e.g., Walgama, Dharma-ratāna (Gem of the Law of Walgama).



On the Rise, Progress, and Decline of the Ceramic and Plastic Arts of the Ancient Greeks.

BY R. COLTMAN CLEPHAN, F.S.A.

Illustrated from objects in the Author's Collection.

(Continued from p. 331.)

THE Etruscans, who inhabited the centre of the Italian peninsula, but whose influence at one time extended over nearly the whole of Italy, were certainly a mixed race, though opinions differ widely as to its composition. The later facial type rather resembles that of the Greeks of the Archaic period, the earlier one being more like the Mongolian, in the extreme obliquity in the position of the eyes. The written characters come nearest to the Pelasgic, or early Greek. The Etruscans attained to a high degree of civilization, and were for centuries a great sea-power; but the defeat of their fleets at Kymē, near Naples, in 474 B.C., dealt the country a blow from which it never recovered. Their fictile art is near akin to that of Archaic Greece, up to the commencement of the fifth century B.C., when it is left hopelessly behind; and its

remainder became the inheritance of the then less cultured Romans. It was in the fifth century B.C. and later that the importation of painted vases into Etruria from Greece and her Italian colonies, which were as Greek as Athens herself, became so large. The discovery of these *hydrie* in the eighteenth century in such numbers, when Etruria was almost the only country in which they had been found, led to the whole class being termed "Etruscan," though quite wrongfully, as is known now, and the name clings to this class of pottery yet in many quarters, in spite of the efforts made to correct it. The proper designation for this ware is "Greek"; and it is mainly the pottery found in Etruria of the sixth and seventh centuries B.C. that can be properly called "Etruscan," all of which is black throughout the paste. Quantities of this black ware have been found in Tarquinii, the town to which Damartos is said to have fled from Corinth, about 660 B.C., bringing with him the two Greek potters, Eucheir and Eugramos.* As a matter of fact, the Etruscans were never skilled in painted pottery, so anything of that kind of home manufacture is very obvious; and this was the reason for the large importation of vases from Greece and Magna Graecia.

C. 2 is one of a series of Etruscan blackware vessels in the possession of the writer, black throughout the paste, known to connoisseurs as *buchero-nero*—the oldest pottery found in Etruscan tombs. It is a *Holkion* or wine-cup, enriched with a continuous band of men and animals, as on Phalaron ware; and the relief is similar in character to some of those found on pottery at Mycenæ. The design has been impressed on the clay when soft by rolling along it an engraved cylinder, the same process as employed in the case of the roller-seals of Egypt of the Ancient Empire, and which were common also in Assyria. The cup itself appears in Fig. 2. This example is rare. Height, 4½ inches; depth of bowl, 2¾ inches; diameter, 6 inches. From the Etruscan Camars. *Buchero* pottery has also been found in Crete, Sicily, and Greece.

The religious beliefs of a nation, with its traditional hero types, have always found expression in its art *motifs*, and this is

* Pliny, xxxv., p. 152.

eminently so in regard to Greece. The mythology of that country was greatly inherited from the pre-Hellenic States, and indirectly from Egypt, though it was anthropomorphic, and assumed more idealized and god-like forms. The Greeks, like the Egyptians, worshipped their gods in everything they did; they were a refined and keenly imaginative people; a light-hearted, beauty-loving race, of fine physique; with a literature witty, noble, and incisive.

The Archaic art of Greece owes much to

by the Persian conquest, under Cambyses, after which the arts languished, until the advent of the Ptolemies.

The renaissance of the twenty-sixth dynasty was remarkable for its ripe knowledge of technique, but the work lacked the originality and strength of repose which so eminently characterizes that of the best period of the Ancient Empire, some thirty-five centuries before—work which is only comparable to that of the Classic period of Greek art, though behind it in grace and purity of outline.



FIG. 2.

the early Mediterranean civilizations, which struggled under the disadvantages of an incomplete mastery of mechanical processes; and it was also much indebted to Egypt and Assyria for many technical methods of working and much besides. It was not, however, before the twenty-sixth dynasty of Egypt, 665-528 B.C., that the influence exerted by the plastic art of Egypt on that of Greece became very marked. This dynasty comprises practically the last period of native renaissance, and it was immediately followed

The *genre* statuettes of the best period of the Ancient Empire are quite equal to those of Tanagra in their humour and realism, but the parallel cannot be carried further.

We have touched lightly on the ceramics of the pre-Hellenes generally, and will now try to deal, in their order, with the Archaic terra-cottas of Greece itself and her colonies; then with those of the Classic period; and lastly with the decline of Greek art, though any classification of this kind is necessarily arbitrary in character.

The Archaic period of Greek art extends well into the fifth century B.C., and the sudden bound from the conventional figures of earlier times to those instinct with life and motion is coincident with the career of Pheidias, the great artist of the Parthenon, whose work it was more particularly, together with that of the painter Polygnotos, which lent such an impulse to Greek art. Pheidias, son of Charmides, was born about 500 B.C., and his youth was passed during the misfortunes and triumphs of the Persian wars, his maturer years having been principally devoted to the adornment of his native Athens, then under the administration of Pericles. Much, however, of the work of this period which is called Archaic is rather hieratic—e.g., conventional reproductions, executed at a later period, in which the treatment is in accordance with hieratic conditions. The persistent lingering of tradition is aptly illustrated in such primitive-looking figures side by side with the masterpieces of Greek art.

Most of the Greek forms of auxiliary ornamentation, such as the wave, meander, egg-patterns and floral forms like the *anthemion* and lotus-bud, were probably inherited from the more ancient empires of Egypt and Assyria, for they are met with in both. The execution of such designs, in the directions of simplicity and severity, leaves nothing to be desired, for they are drawn with a crispness, precision, and finish which comes with the frequent repetition of a single form. It must, however, be admitted that with all their beauty they exhibit not a little monotony of design as compared with Celtic forms of enrichment, which are so replete with imagery and exquisite in detail.

The clay before using was first cleared of all impurities, then carefully kneaded with water, and sometimes coloured by the addition of red ochre. The vase, first modelled, was dried, after which the top, base, and handles were cemented to the trunk, and the places of junction smoothed over. The vessel was then polished ready for the painter, who was sometimes the potter himself, and he frequently incised his name; but in cases where the potter and painter were different craftsmen, both names often appear. After enrichment the vase was glazed. Great

care was necessary during the baking process.

The necessary limits of a short paper will not permit of more than a passing reference to the leading forms given to these vessels, which are as follows—viz.: the *krater*, *amphora*, *hydria*, *oinochoë*, *lekythos*, *kantharos*, *rhyton*, *phiale*, *askos* or *guttus*, *aryballos*, *alabastron*, *situla*, *skyphos*, *stamnos* and *kylix*; and there are varieties of each peculiar to the different periods, and to the several States of Greece, her colonies, and to the Greek cities under foreign suzerainty, like Naucratis and Daphne, which were more directly subjected to foreign influence. These graceful vessels, with their enrichment, have furnished the world with models for all time. They have been mostly found in tombs as part of their equipment. The primitive idea for placing them there was to serve as receptacles for holding food, drink, and perfumes for the use of the spirit. They were also made for dedications in temples, and employed in ceremonial libations and offerings, as well as for the banquet and other household purposes. But for the practice in temples and shrines, of the attendants breaking up the votive offerings periodically, such sites would have yielded many more examples of terra-cottas, and notably those of the earlier periods. Fig. 2 gives a group of vases, in the writer's possession, arranged in the following order:

Top Row (3).

- Krater*, with columnar handles. D 74.
Described in text.
Hydria. From Vulci.
Bell *Krater*, or *Oxybaphon*. D 75. Described in text.

Second Row (7).

- Holkion*. Etruscan. C 2. Described in text.
Oinochoë (jug). D 12. Red figure enrichment. Described in text.
Lekythos. D 28a. Black figures on a red ground. Described in text.
Kantharos, or wine cup. Head of Pallas Athenè, in red.
Lekythos. Head of same goddess, in white and yellow, on black ground.
Bombylios. D 27a. Described in text.
Black goblet. Etruscan.

*Lowest Row (5).**Lekythos.* Black figures on red ground.*Small Kylix.* Græco-Etruscan.*Phialæ.* Red figures on black.*Askos.* Black.*Skyphos.* Floral enrichment on red and black ground.

We have very little knowledge of the paintings of Ancient Greece, but a faint reflection of them has been preserved in the labours of the vase-painter, some of whose scenes recall pictures which are known to have existed. He, however, did his work under somewhat difficult conditions, in having to deal with a surface either convex or concave. It would seem that the artistic genius of the Greeks lay rather in form than colour.

History owes more, perhaps, to Greek painted vases than to any other objects of antiquity; for their enrichment dots the i's and crosses the t's, so to speak, of the written works of ancient authors, often making clear what, without them, would have been obscure or unintelligible; and the grace and elegance of their forms afford a fitting tribute to the culture and refinement of the most artistic nation of antiquity. The subjects of the paintings vary greatly during the different periods—at one time they are mostly legendary or mythological, the Labours of Heracles being a favourite theme; at another, warlike themes prevail, exhibiting the prowess of gods and of the heroes of Homeric tradition. Homely domestic scenes, with music and dancing; and games, both of the arena and in ordinary play, are often depicted: and for long the *motifs* were funereal in character, or taken from the stage. A vase in the possession of the writer affords an excellent example of Archaic Greek pottery. It is a *bombylios*, D 27a, a variety of the *aryballos*, the subjects of enrichment being a winged human figure, lions, rosettes, etc., painted in colours, orange-red and black, with touches of purple, on a buff-coloured ground. Corinthian style, circa 750-700 B.C. Height, 6½ inches. Found at Vulci.

Winged figures of this type have been variously described by archæologists, but they are probably intended to represent Dædalus, the builder of the famous labyrinth for Minos,

King of Crete. The vase, with the winged human figure, is shown among the group in Fig. 2.

The first important style of enrichment of Greek vases—that of black figures—which prevailed from, say, 600 to 500 B.C., and perhaps for three or four decades later, may be roughly described as a silhouette, painted in lustrous black on an orange-red; the ground-colour of the vase, with the details, incised or painted, in white and purple colours; the hair rendered in a black mass; the figures, mostly lugubrious, representing aged men or those of mature years; and these characteristics are well marked in a *symposium* on the *lekkythos* D 28a, shown in Fig. 2. Sometimes the figures are drawn on a cream-coloured ground.

The subjects of this period are mostly mythological or legendary. The black-figure process, which still belongs to the Archaic period of Greek art, and which sometimes crops up again later, was superseded by a complete reversal of procedure, in that the background is a lustrous black, and the picture left in the orange-red ground-colour of the vase, or the red ground forming a panel for the subject. It was then that progress in the direction of lightness, precision, elegance, and truth, became very rapid, with a fine artistic sense for beauty of form, though some of the figures still retain the Archaic character of the preceding style. The figures are red, and drawn in outline; the hair represented in black engraved lines; while some of the details are rendered in purple and white. In this style youthful types are preferred. One of the earliest painters to adopt the new system was Pamphaios, and the general change would appear to have been somewhat sudden. The subjects of this period are mostly legendary. The red-figure style, emancipated from its Archaic fetters, lasted for about a century, say from 460 B.C.. An *oinochoë* or jug, D 12, may be seen among the group in Fig. 2, the subject being a fawn pursuing a *Maenad*. Examples of the older method survive, however, in Panathenaic vases, with figures in polychrome on a white ground, the details filled in with red, purple, and violet. Such vases were given as prizes in the Panathenaic games. A picture of the goddess Athenè is

painted on one side of the vase, and on the other is usually a representation of the particular game or contest in which the victor had been engaged. Examples combining the two styles, the black figures and the red figures, have been unearthed, but they are very rare. But few vases have been found at Athens of a later date than 250 B.C. The designs of the best period are simple and severe, with an unequalled purity and grace of form. This is the Halcyon period of

characterized by a marvellous knowledge of technique, though the style is florid and the colours louder; and the figures, now no longer in profile only, are less carefully drawn—in fact, with a general tendency towards redundancy; the subject being often obscured in a superfluity of decoration, overloaded with detail. Over this time, and even earlier, the great centres of production were the Greek colonies of South Italy.

The painted ware of Magna Græcia goes



FIG. 3.

Greek art, the age of Pheidias, Skopras, Praxiteles, and Lysippus, and the painters Parrhasios and Zeuxis.

The period of decadence may be said to begin after this, say from the fall of Athens and the rise of the Macedonian Empire, and to have lasted until about 200 B.C.; after which metal vessels, which began being preferred soon after the expedition of Alexander the Great into India, became common. The paintings on the vases of the decadence are

back as far as the early Greek settlements in the sixth century B.C., such as Tarentum and Capua, which places were as essentially Greek as the mainland of Greece itself; while the subsidiary decoration is largely inspired by the laurel, olive, and the vine, with its pretty clinging tendrils, all which trees are symbolic of divinities. The chief object aimed at is one of general effect, and the grouping is admirable. The vases recovered are largely *kraters*, which in their

themes of ornamentation are often overloaded with small and rather monotonous figures, drawn in successive bands, and covering two-thirds of the side of a vase. Apulian *kraters* are mostly large in size and fanciful in shape. They are highly decorative, and overloaded with ornament and small details, with a free use of pastes in white and bright colours; rosettes and double lines of dots often appear. The subjects, which are often Dionysiac, are painted in light red, and would seem to have been largely inspired by the stage. These vases were mostly employed for funereal purposes.

D 74 affords an example of this style. The vase itself, a *krater*, with columnar handles, is shown in Fig. 2. The scene in front, which is copied in Fig. 3, depicts Dionysos wearing a fillet, etc., and carrying on his left arm a *chlamys*, on which rests a *thyrsos*; the right hand, holding a wreath, entwined with a ribbon or scarf, is extended towards a *Maenad*, who is finely draped in a double chiton, reaching to the feet, a girdle around the waist. The *Maenad* is looking back towards Dionysos, and she holds a basket of offerings in her left hand, and in her right a lighted torch; a *himation* hangs over her arm. Her hair is bound with a beaded fillet, and she is decked with bracelets, necklace, and earrings. The background, or field, is filled in with rosettes, sashes, etc. Below the subject is a continuous border of maeanders, at the sides a double line of dots, and above a series of parallel lines.

On the reverse, two young men are standing facing one another, each wearing the *himation* and carrying a crooked staff. The field is filled in with rosettes and other ornaments. Below the subjects is a continuous border of maeanders, and above, one of vine-leaves, etc. A continuous wave pattern runs along the margin of the vase, and palmettes are painted on the handles. Red figures on a greenish-black ground.

Apulian style, circa 200 B.C. From Vulci. Height, 16½ inches.

(To be concluded.)



The Palatinate Boroughs of Durham.

BY EDWARD WOOLER, F.S.A.

ALTHOUGH the idea of self-government by a town is exemplified in the *Coloniæ* and *Municipia* of Rome, and in the *Duumviri*, *Decuriones*, and lesser senate, composed of the curial orders, which, along with the *Defensor Civitatis*, appear to have existed in vigour until the reign of Leo the Philosopher (A.D. 886-911—Const., 46,47), yet, as the local power was gradually subordinated to the imperial, and as both in France and Italy it seems almost universally to have disappeared when the territorial jurisdictions, as well as the feudal fiefs, became hereditary, it is impossible to trace an historical connection between these institutions and the modern borough.

In Spain and Languedoc, perhaps, the form of ancient independence may have been continuously preserved, but the system of government by *Comes* and *Scabini* (or assessors), which was pursued in both France and Italy by the successors of Charlemagne, was obviously opposed to the freedom of towns. It is during the eleventh and twelfth centuries that we begin to read in charters of the citizens of Narbonne, the burgesses of Carcassone, the consuls of Beziers, the magistrates of Rouerges, the capitols of Toulouse. It is during the reigns of Louis the Fat, Louis the Lion (A.D. 1223), and Philip Augustus, that Charters of Commune become frequent. These charters were probably dictated by the pecuniary needs of the Crown, but they attest the growing power, the *de facto* rights, of the industrial population. They distinguish between *Burgeoisies* and *Communes* proper; the former obtained a confirmation of ancient customs, of exemption from feudal jurisdiction, of personal liberty, but they did not obtain an *elective municipal government*. In Italy the revival of civic autonomy was much more rapid.

Before the Conquest there is little trace of *municipal organization*. The Conquest divided the boroughs into those which formed part

of the royal demesne and those which held of the barons and dignified churchmen, the interests of the Crown and its grantees in the property, and in the profits of fairs and markets, etc., being at first absolute, but latterly converted into a *Firma Burgi* or perpetual rent from the whole borough in lieu of tribute from individual burgesses.

Now let us see how English boroughs in general began. Sir James Murray, in the great *Oxford Dictionary*, derives the word "borough" from the Old English (or Anglo-Saxon) "burg," or "burh," identical with the German "burg," signifying primarily "a fortified place," apparently from the old Teutonic verb "bergen," to shelter. Originally each burg was a community of ten families, but as time wore on and the original ten families increased in numbers, the burghers became sufficiently powerful to impress Henry I. with a sense of their importance, and he, in order to secure their allegiance in case of need, granted to most of them in the year 1132 a charter of incorporation, by virtue of which they were entitled to various rights and privileges. Such was the beginning of civic corporations and boroughs, each term having a similar significance, and henceforward the inhabitants were known as burghesses.

Another authority (Brady) points out that all municipalities originated in grants for the benefit of trade, that all their privileges and authority came from the bounty of English Kings. In the Palatinate of Durham the Prince-Bishop had peculiar powers and almost regal sway, and as the head of the executive government within the palatinate he enjoyed the undoubted prerogative of creating boroughs within the bishopric. The enjoyment of the full legal privilege would naturally follow the exercise of this princely power. Whatever prerogative the King has without the county of Durham the Bishop has within it, unless there be some concession or prescription to the contrary, was a Durham maxim quoted in the history.* How the county of Durham was withdrawn from the ordinary administration of the kingdom, and came to be governed by its Bishop with almost complete local independence, is dealt

with in a learned and exhaustive manner in Lapsley's *County Palatine of Durham*. This authority points out that the origin of the County Palatine is a matter of extreme obscurity, and by reason of lack of evidence one which probably will never be settled. The jurisdiction was a matter of slow growth, which began long before the Norman Conquest, originating in the peculiar sacredness and importance attached to St. Cuthbert, and encouraged by the grants made by Alfred and other early Kings. Each grant of land carried seignorial rights, which would be extended by the position of the bishopric and the continuity and growing power of its administrators. The succession of Bishop Walcher to the Earldom of Northumberland, with the enormous privileges and semi-independence exercised by right of their position by Tostig and subsequent Earls, placed more temporal power in the hands of the Durham Bishops; and as a matter of policy, William the Conqueror confirmed and extended the powers of the Earls of Chester and the Bishops of Durham, who acted as buffers against insurgent Saxon or Scottish or Welsh, and were left free to perform executive duty on the Marches.

The exceptional powers of the Prince-Bishops, concentrated by time and circumstance, were strengthened by the extent and wealth and importance of the bishopric, the distance from the central authority, and the continued turbulence of the border. Thus it came about that when in other parts of England boroughs were claiming and receiving privileges and charters from the King, similar places in the bishopric looked for and derived similar rights from their local suzerain.

Having indicated how the sovereign jurisdiction exercised by the Bishops of Durham grew and gradually became established and recognized, it is desirable to ascertain how it was exercised in the granting of charters and corporations. We have ample evidence on this point drawn from the administration of Bishop Pudsey (1152-1195), although earlier reference relating to the relations between Bishops and burgesses might be cited, such as Symeon's account of how the usurper William Cumin, in 1140, "not" as overlord, but as having been made Bishop, compelled

* *Political and Personal of the Boroughs* (1794, vol. i., p. 241).

the burgesses to take oaths of fidelity to him.

In Pudsey's time English municipal life was beginning to take shape. Boroughs were being created throughout the country for services to the King and other reasons, such as the extension of trading rights, mutual protection, and local government. Of this movement, Madox, His Majesty's historiographer, writes in *Firma Burgi* (242), that towns were made boroughs in order to improve and amend the towns. To enable burgesses to live comfortably and pay with more ease their yearly "fermes" and other duties, many charters of franchise or confirmation are expressly stated to be granted "ad amendmentem burgi." To turn to the great authority of Pudsey's reign, the Domesday Book of the Palatinate, for information with regard to the Durham boroughs, we find much of value and importance. This survey of the Palatinate, known as Bolden Book, undertaken by order of the Bishop and his Council in 1183, advises us of five boroughs of the bishopric: Durham, Darlington, Wearmouth, Gateshead, and Norham. The Bishop in creating these boroughs had adopted one uniform precedent for the form of the charter. This is set out in the charter granted to the burgesses of Durham, 1179-1180, of which the following is a translation:

"Hugh, by the Grace of God, Bishop of Durham, wishes health to all men in his Bishopric, whether clergy or laity, French or English. Know ye that we have granted and by this Charter have confirmed to our burgesses of Durham that they shall be free and exempt from the customary duties of in-toll and out-toll, from market silver and heriots, and that they shall enjoy all the free privileges as the burgesses of Newcastle-on-Tyne do in the best and most honourable manner possess. Witness: Ralph Hagett, Sheriff, Gilbert Hansard, Henry de Pudsey, John de Mundeville, Roger de Conyers, Jordan Escollant, Thomas, the son of William, Godfrey, son of Richard, Alexander de Helton, William de Laton, Osbert de Hetton, Godfrey de Thorpe, Ralph de Fishburn, Richard de Park, Michael, the son of Brian, Richard de Punchardon, Ralph Bassett, Roger . . . Phillip, the son of Hamon, Roger de Eplington, Patrick de Offerton, and many others." [Note among these names many present Durham place-names.]

An oval seal of red wax is appended to the above charter by silk string. The seal represents the Bishop in his pontificals, with his right hand elevated, and with a crosier in his

left, and circumscribed "Hugo Dei Gratia Dunelm Episcopus." In 1829 the original of this Durham charter was in the possession of Christopher Fawcett of Newcastle.

Here we have not only the charter of a Durham borough granted by Bishop Pudsey, but an instance of granting "by reference," a form which is not peculiar to Durham. As this Durham charter may be taken as an example of those of the other boroughs of the bishopric, it is pertinent here to refer to the rights and privileges of Newcastle, which are incorporated by reference. Brand (*History of Newcastle*, ii. 131) states that Henry II. (1154-1189) granted a charter to the burgesses of Newcastle, exempting them from the payment of toll pontage (contribution towards the maintenance of bridges), hanse (the Hanse towns in Germany were commercial cities associated for the protection of commerce as early as the twelfth century), duty and every other imposition on goods which they could ascertain to be their own in any part of his dominions. The great importance and interest of this charter, which embodies or recognizes the laws, customs, and privileges enjoyed by the burgesses of Newcastle, are evidenced by the fact, as a learned authority points out, that it was adopted by Hugh Pudsey as the model of his charters, and that the celebrated *Leges Burgorum* of Scotland, instituted by David I., and dated at Newcastle (which was then in his possession), are copied nearly verbatim from the Newcastle record. What Newcastle enjoyed may be briefly summarized. A year's residence entitled a stranger to the privileges of a burgess, and a year's undisputed possession of land within the borough constituted a valid title. The son of a burgess, resident under his father's roof, was entitled to the same advantages as his father. The immunities of the borough were: Freedom from the degrading and servile exactions to which the peasantry of the country were subject as heriot, merchet, bloodwit, and stengidswit; exemption from the jurisdiction of courts beyond the borough, the non-existence of wager of battle, except on a charge of treason, and the limitation of pecuniary penalties to six oræ. The burgesses had liberty to grind corn and bake bread for their own use, and they might without licence sell their land and

leave the borough. As regarded the intercourse between the burgesses and the country people, the former could distrain the goods of the latter without licence of the provost (or bailiff), which was necessary before they could distrain upon each other. Money lent to a rustic was recoverable in the borough court. Other regulations provided (*inter alia*) that none but a burgess could buy webs for dyeing, or make them up, or cut them, and the articles on which market tolls were exacted were specified.

Returning to Durham as our typical borough of the bishopric, we may point out that in several subsequent charters to that of Pudsey's, granted by succeeding prelates, the same title of "Burgesses" is still used. The local polity was exercised by a bailiff, whose appointment remained with the Bishops; and Bishop Neville appointed a marshal, or clerk, of the market in the year 1446. Hutchinson in his *History of Durham* refers at length to, and explains the provision of, Bishop Pudsey's charter. Regarding the sister boroughs of the bishopric, we have in 1183, as Lapsley points out, five municipalities having a common character in their relation to the local sovereign, the Bishop, and to the mother-town of Newcastle, from which they derived the model of their constitution. Lapsley further emphasizes the conditions which determined the growth of these communities—the castle and church at Durham, the castle at Norham, the seaport at Wearmouth, the high-road and the collegiate church and Bishop's manor-house at Darlington, and the neighbourhood of a great town at Gateshead, practically a suburb of Newcastle.

Hutchinson in his *History of Durham* (ii. 646) states that "Pudsey granted a charter of privileges to the burgesses of Wearmouth in terms identical with Durham," and that "as regards Gateshead, Pudsey grants to the burgesses the liberty of his forest there, under certain restrictions, and that each shall have in right of his burgage similar liberties to those enjoyed by the burgesses of Newcastle; and shall have free passage within the Palatinate with their goods secure of all dues and exaction" (ii. 570). The same historian records that "Hugh Pudsey granted a charter of privileges to his burgesses of Norham of equal tenure to other

burgesses north of Tyne, and similar to those of Newcastle" (iii. 479); and he also states that "Darlington is a place of antiquity and a borough by prescription under the Bishop of Durham" (iii. 221). Similar authoritative references to our Durham boroughs might be multiplied. Chester, Stockton, and Auckland were later creations of the bishopric, and although Hartlepool was added towards the close of Pudsey's long pontificate, it did not come within the scope of the Bolden Survey.

We may now deal more fully with Darlington as a borough of the bishopric. Surtees, in describing Darlington in the third volume of his *History of Durham*, says: "It is evident from Bolden Buke that Pudsey made some alteration in the constitution of the borough which already existed, and which now claims its privilege by prescription." Bolden Book records that the tolls were on lease, and states that "the Borough renders £5." For a further reference to, and explanation of, the "farmrents" of the borough mentioned in Pudsey's survey, see Longstaffe's *History of Darlington*, new ed., p. 62. Two centuries later, in Hatfield's survey of the lands of the bishopric (1380), we find the following entries, among others, relating to Darlington: "For toll of ale from the Burgesses of Derlynton, two shillings for the toll of the market place and market of Derlynton, with the profits of the mills of Derlynton, Blakwell, and Holughton, and the suits of the tenants of Qeshowe, the bakehouse, the assize of bread and ale, the profits of the Borough Court, with the Dye house, there is rendered four score and ten pounds" (Longstaffe, new ed., p. 84).

In an addition to this survey we read that "Ingelram Gentill and his partners hold the Borough of Derlynton with the profits of the mills and the dyehouse, and other profits pertaining to the borough, rendering yearly fourscore and thirteen pounds and six shillings"—an entry which indicates that the borough tolls, etc., were farmed out at this period.

In Wolsey's time a dispute arose between the inhabitants of the borough of Darlington and the manor of Bondgate relative to the right of pasture on Brankin Moor and elsewhere, and an episcopal order was issued to "ye burgesses and ye inhabitants of ye burgh

of Darnton." Later on in the Roll of Bishop Cosin occurs an entry prohibiting the inhabitants of "our town and borough of Darlington" from holding markets otherwise than at the appointed times. Longstaffe gives other interesting and pertinent references to the borough of Darlington. He quotes, *inter alia*, the Pipe Rolls to show that in 1197 "the temporalities of the see during a vacancy being in the King's hands, the Borough of Darlington rendered account of £8," thus confirming the contention that the borough was a creation of the Bishop, to whom the dues were paid instead of to the King (Longstaffe, new ed., p. 273). A very illuminating reference to the subject under discussion is made by this accurate and painstaking historian on p. 292. (I quote throughout from the recent reprint of Longstaffe's *Darlington*, to which a very full and improved index facilitates reference.) A very singular licence was issued in 1661 by "John by the providence of God Bishop of Duresme to all Justices of Peace Sherifes Bailiffes and other officers whatsoever within the County Palatine of Duresme and Sadberge," which deals with the case of Henry Shaw, yeoman, "a free boroughman of Darlington."

A century later, in deeds relating to the property in the borough which was burgage tenure, we find the following entry, dated June 17, 1774, which is of interest. A conveyance of property to one Edward Lenty states that he is to hold the messuage and premises, with the appurtenances thereof, "whereupon the said Edward Lenty is admitted a burgher of the said Borough," and he and his heirs and assigns "pay to the lord of the said Borough for his fine 2s. according to the usage and custom of the said Borough, signed by Hy. Ornsby, Seneschal." If any doubt still remains with respect to the claim of Darlington to be regarded as one of the boroughs of the bishopric, can it continue after reading the title and preamble of an Act of Parliament, 4 George IV. (1823), which reads: "An Act for the Lighting Cleansing Watching and otherwise improving the town and borough of Darlington. Whereas the town and borough of Darlington in the County of Durham through which the Great North

Road passes is of considerable extent and a place of great resort etc." Constant reference is made in the Act which proceeds to appoint commissioners of the "said Borough of Darlington"; and a subsequent amending Act is described as relating to "the town and Borough of Darlington." If Darlington had not been a borough, would Parliament have expressly recognized its right to the title?

With regard to the government of the town as a borough of the bishopric, we have already pointed out that the powers of the Palatinate were very considerable. The Bishop held and exercised the right of calling parliaments of the Palatinate and of creating Barons as their members. He could raise taxes and mint money, and courts were held in his name. He appointed all judges, and all writs were issued in his name, and all recognizances were made to him. He had also the power to grant charters for boroughs, corporations, fairs, and markets. He was also Lord Admiral of the Seas and other waters within the Palatinate, and had his Court of Admiralty. In this connection it may be pointed out that although in 1265 the boroughs claimed the right to be represented in Parliament, incorporation was not an essential characteristic of the places sending representatives to the early English Parliaments (Merewether and Stephens, p. 1013 *et seq.*), and, further, the towns of the Palatinate were not called upon to send representatives to the national Parliament, which was called to impose and confirm taxes. It is obvious how and why under the old Palatinate system, with its large and comprehensive semi-independent powers, no burgesses for its boroughs were returned to the general Parliament. Dealing with this matter, Longstaffe says (p. 165): "In 1614 a few discontented gentlemen, who said 'they would humble the Bishop and his courts together with all his clergy,' attempted to obtain representatives for the county and city of Durham . . . and in 1620-21 the modest number of fourteen members in all for the same districts and for divers other boroughs in the County (which, as Surtees remarks, were probably Darlington, Stockton, and Gateshead) were claimed very unreason-

ably, as the house reasonably considered. Hartlepool and Barnard Castle were picked out, one being a port town, the other 'the Prince, his town'; and the rest rejected 'because of pestering the house,' and because 'these were incorporated by the Bishop, not by the King.' When a later similar effort was made Cosin stood out manfully for his Palatine privileges, and the attempt was abortive. A partial success, however, was gained a few years later (1673), after Cosin's death, when Parliament passed a measure allowing two members to be returned for the county and two for the city of Durham.

We have already mentioned in relation to the city of Durham the system of governing the bishopric boroughs by bailiffs. Brady (p. 40) tells us "that the customs and profits that arose from trade were gathered by the King's bailiffs, and afterwards were let out in fee farm to the communities of cities and boroughs which only were made such by the same charters by which the customs in kind or the true value of them as then collected were changed in fee farm rents, and the King's officers or others in lieu of them were made officers as well to the cities and boroughs as to himself. It is unnecessary to remark that in reading the above in relation to the Palatinate the word 'King' should read 'Bishop.'" We may further explain that the old title of "reeve" (tax collector) passed into that of bailiff as local government became more representative, and in the time of King John the term "bailiff" began to give way to that of "Mayor," which continues to be generally employed to designate the chief officer of a borough. We read that Henry FitzAlwine, chief magistrate of London, after having held the title of bailiff twenty years in succession, called himself Mayor.

Dealing specifically with the government by bailiff of the borough of Darlington, Longstaffe (p. 270) writes: "Courts Leet and Baron are held twice a year for the borough, though formerly the latter were held about every three weeks. There is the usual steward who, jointly with the Bailiff, presides over the Court; indeed, since about 1710 the two officers have been united in one person, appointed by the Bishop. The Bailiff

performs by his officers (the sergeants or constables) the duties of a greeve, but having the full management of the Borough, for the Bishop is also clerk of the market, and acts in summoning public meetings and permitting exhibitions in the public streets as a Mayor does. The old records contain many references to the Bailiff of Darlington and his duties. Bolden Book reports that he accounts for half the Manor of Haughton in his account. Surtees (i. cxxx.) mentions that the Bailiffs of Darlington occur in company with the Mayors of Stockton and Hartlepool in 1433, as swearing with the other magnates of the Liberty of Durham before the Bishop in the Cathedral to observe an article mentioned in certain royal letters to the prelate, who summoned his principal lieges." Certain bequests of James Bellasses in 1636 refer to the bailiff as well as the borough of Darlington—"my well beloved the Baliff, Burgesses and the headmen of the burrough of Darlington" and 'I bequeath . . . to the Baliff' Burgesses and headman of the burrow of Darlington" (Longstaffe, p. 260).

Various records throw light not only on the duties of the bailiff, but on the regular use of the term "borough" as applied to Darlington. Longstaffe quotes the following very informing entry (p. 271): "1620. For that there haith been at this Courte greate complaint made of the negligence of borrowmen in giving attendance to Mr. Bailiffe of this Borough for the ryding or walking the faires and markettes upon such chieffe faire dayes as heretofore hath been accustomed for proclaiminge thereof in the Kings Maj's name and the Lord Bishop of Durham the chief Lord of this Borrough, the same being a principal parte of theire service which they owe unto the said Lord Bishopp: And therefore in tyme may be a disparaiment to his lordship's Roialties and services in this place. It is therefore thought meet and so ordered by this Courte that everye Borrowman within this Borough of Darlington shall upon everye Chieffe and heade faire day from henceforth eyther himselfe or some other sufficyent man for him (with some decent weapon in their handes, whereby they may be distinguished from other ordinarie markett people) repaire unto the Tolbooth of Darlington by nyen of the

clock in the fornoone of each of the said heade faire dayes to give their attendance upon Mr. Bailiffe for the tyme being for the better grate and more orderlie and dewe execution of the said service."

The affairs of the borough were managed by a number of officers appointed and controlled by the bailiff. Longstaffe mentions a clerk of the court, two constables, four afferors (to fix the amount of fines) and searchers of the markets, tasters of ale, bread, and butter. Two searchers of black leather, two for red and two for weights (to test the quality of leather, etc.), two overseers of "le Tubbewell, two ditto Skinnergatt well; four grassmen and a herdman for Brankin Moor, a common beadle, and a cryer or bellman." With respect to the latter office, it was held by the bailiffs that persons exercising the vocation of bellman in opposition to the officer appointed by the bailiff could not recover their charge in the borough courts, and in 1624 one Carvan Whaller was amerced "for beating the common beadle of the town."

In this connection another valuable quotation is the following (Longstaffe, p. 282): "1577. Jan. 11. There were Articles concluded and agreed upon by the Burgeses and commonalitie of the Burrough Towne of Darlington to be observed and kept for the maintenance of the occupation of Cordwayners and to continue from time to time for ever." One of the clauses provided that "if any misused the wardens in word or deed the Head Officer Mr. Bayliffe of the Burrough should send his officers for the party and commit him to Ward to have punishment according to his desserts."

Another very important document relating to the government of the borough and the duties of the bailiff is given by Longstaffe (p. 286): "Orders and ancient paines maid and laid by the consnt of the borrowmen and homigers to my Lord of Durham of the borrow of Darlington the ixth of October Annon Regni Regis D'ni nostri Jacobi &c. 19th Scotias lvth Anno D'ni 1621." Again, in 1628 the burgesses of this borough town agreed on articles for the trade of "smythes" (Longstaffe, p. 289); and in 1651 the churchwardens of the "fower and twenty" agreed upon a rule as "to foreigners and under-

settlers whose hosts were to appear before Mr. John Middleton, Bailiffe, and give security to keep the parish harmless" (Longstaffe, p. 257).

Apropos of the foregoing, as well as of the general status of the Palatinate Boroughs, it is interesting to mention "a most honest correspondence" which passed between Bishop Fox and Prior Castell in 1501, dealing with the ecclesiastical confirmation of the appointment of bailiffs and the unsatisfactory system of farming the "tolls &c. of the Borough as indicated in Bolden Book." We may with considerable force quote the Bishop's letter as given in Longstaffe (p. 277): "Well I remember that among other I wrote unto you [the Prior] for the confirmation of Wm. Betts' patent of the Bailiffwick of Derlynton; and by your last writing unto me I conceive ye make a difficulty therein for two causes, one is that my servant Thos. Haidok hath one office of Dernton; the second is that ye cannot in your register find any grants of the said office with such a fee. Truth it is Tho. Haidok hath one office of Dernton but that is of the custody of the manor and not of the bailiffwick, and where the boroghs have been commonly and for the most part before my time letten to farm, wh. was the occasion of evil justice and much extortion of hindrance of the lords profits both at Derlynton Auckland and Gateshead I have in my time caused all the said boroghs to be occupied by way of approvement and so I have granted this office of Derlynton to Wm. Betts by way of improvement wh. I make you sure hath been to me and shall be to my successors much more profitable than to let or put them to farm."

Coming down to more recent years, we have before us the letters patent appointing Thomas Bowes to the office of "Bailiffship and Seneschal Clerk to the Court of the Borough of Darlington," the fee being 100s., together with other profits of the office and the enjoyment of the bailiff's close. It proceeds to command all and every of "our officers, tenants, burgesses and inhabitants of the *Borough* and town of Darlington," that they be obedient and helpful as becomes them to the said Thomas Bowes, who must render "a faithful account at our Exchequer in Durham" of all moneys received in respect

to his office, and keep well and faithfully all the books, muniments, etc., belonging to his office, and "defend the rights of the Bishopric within and about the borough."

Coming still nearer our own time, we find that on August 11, 1853, the Bishop of Durham leased the borough bakehouse, the toll-booth, the shambles, the stalls and shops under the police-station, and all manner of markets and fairs held of and in the borough of Darlington, together with all the other profits arising therefrom, and the tolls, amercements in the borough courts, etc., to E. Backhouse, Edward Pease, John Pease, Joseph Foster, and George Hind, for the sum of £16; while in 1860 the Ecclesiastical Commissioners, in whom the Palatinate property was then vested for the sum of £3,000, sold the customary market and fair tolls, stallage town end, or street end tolls, or other tolls of the borough of Darlington in the local Board of Health.

It remains for us to deal briefly with the seal of the borough. Darlington is not singular in having had a seal of ecclesiastical character. Faversham, Lincoln, Rye, and other ancient boroughs, possess similar seals, on which appear the Virgin and Child. What is often wrongly described as being merely the common seal of the collegiate church of Darlington is undoubtedly the ancient seal of the borough. On this all the authorities agree. Mr. St. John Hope declares emphatically this seal is that of the town, and not the collegiate church of St. Cuthbert, and it dates from about 1280—a century later than the Bolden Book, in which we find the earliest reference to the borough of Darlington. Mr. Gale Pedrick, the author of a monumental work on *Borough Seals*, is equally emphatic, saying "it is the common seal of the town of Darlington beyond question," while Mr. Robert Blair, Secretary of the Newcastle Society of Antiquaries, similarly says, "The seal, in my mind, is undoubtedly that of the town of Darlington." And what is the inscription? "Sigillvm commvne de Derningtyn!" Under the Acts 6 and 7 William IV., cap. 16, 21, and 22 Vic., cap. 45, the Palatinate Jurisdiction of Durham County was separated from the bishopric and vested with the Jura Regalia in the Crown.

On September 13, 1867 (the Palatinate Jurisdiction of the Bishop of Durham having been abolished), Queen Victoria granted a fresh charter to the inhabitants of the borough of Darlington, and declared that it should for ever thereafter be one body politic and corporate in deed, fact, and name, and that the said body corporate should be called the Mayor, Aldermen, and burgesses of Darlington, and that they should be able and capable in law to have and exercise and do and suffer all the acts, powers, authorities, immunities, and privileges, which were then held and enjoyed, done and suffered by the several boroughs named in the schedules to the Act passed in the fifth and sixth years of the reign of William IV.

BAILIFFS OF DARLINGTON.

- 1299. Adam de Sutton.
- 1315. Robert de Darlington.
- 1361. Nicholas de Belgrave.
- 1388. John de Midletone.
- 1418. Robert Belasys.
- 1420. William Alwent.
- 1437. John Spence.
- 1447. John Sharp.
Thomas Rycheburn.
- 1457. William Eland.
- 1461. William Claxton.
Thomas Haidok.
- 1501. William Bettys.
- 1514. Richard Waldgrave.
- 1516. Thomas T——
- 1528. William Wytham.
- 1535. Tunstall.
Thomas Vaux.
- 1558. Laurence Thornell.
- 1561. Ralph Eure.
William Barnes.
- 1591. Christopher Barnes.
- 1606. Robert Ward.
- 1615. Michael Atkinson.
- 1617. Geo. Richardson.
- 1619. John Lisle.
- 1625. Thomas Barnes.
- 1626. Richard Matthews.
- 1651. John Middleton.
- 1658. Christopher Place.
Thomas Blakiston.
- 1669. William Burletson.
- 1680. Michael Blackett.

1698. Richard Hilton.
Matthew Lamb.
1710. Daniel Moore.
Charles Moore.
1736. Benjamin Hilton.
Geo. Keenlside.
1753. Ralph Robson.
1774. Henry Ornsby.
1806. Geo. Ornsby.
1816. Thomas Bowes.
1828. Christopher Sherwood.
1846 to 1867. Francis Mewburn.



The Antiquary's Note-Book.

THE GLENDIOICK SUNDIAL.

AT Glendoick, close to the village of Glencarse, north of the River Tay, and about seven or eight miles east of Perth, is what I take to be a unique sundial. Whether dials have been cut upon the backs of chairs at any time previous to 1776 or since that date I am not prepared to say. I myself had never seen or heard of one in such a position as this until Mr. Alfred W. Cox, the owner of Glendoick, drew my attention to his very interesting and quaint garden seat, the arms of which have the power of telling the time whenever the sun shines (see p. 389).

Mr. Cox can tell us nothing more about it beyond the fact that it has been where it stands for a long time, and is beyond the ken of the oldest inhabitant in the district. He has every reason to suppose that it was constructed for one of the Craigie family formerly associated with the Glendoick estate.

One is tempted to christen it "The Judge's Seat," for Glendoick House, the mid-Georgian house as we know it to-day—the older building is still to be seen on the north side of the courtyard—was built for Robert Craigie (born 1685), a son of Lawrence Craigie, of Kilgraston, and not to be confused with the Robert Craigie (second son of John Craigie, of Kilgraston) who was also a Scotch Judge, and known as Lord Craigie (1811).

Robert Craigie, of Glendoick, was appointed

Lord Advocate, "His Majesty's Advocate for Scotland," in 1742, and was President of the Court of Session in 1754. But he died in 1760, sixteen years before the dial was dated, so that his relative and successor in the estate must have had the chair made. These are the lines incised upon it:

I stand on earth, and do not move,
Yet represent Heaven's Courts above.
He that doth look on me well may
Remember how Time slips away;
Yet like a casten courtier none
Doth look on me when sunshine's gone.

I sketched it in bright sunshine, and can vouch for the exceeding accuracy of the time kept by this *celestial* seat.

Mr. Cox himself has replaced the damaged left-hand wing with a new one, and added a marble veneer behind to support the back, which was in a shaky state, so that it is now as strong as ever it was. No local historian has referred to it, neither has it been sketched nor even photographed before I made this drawing.

G. A. FOTHERGILL.



At the Sign of the Owl.



ONE often hears the regret expressed that the elementary schools are stamping out the country dialects, customs and folklore. But the Dorset dialect, at any rate, will live in the writings of William Barnes and of Thomas Hardy. Barnes was the Dorset poet *par excellence*, yet his brother cleric,

C. W. Bingham, and his fellow-parishioner, Robert Young ("Rabin Hill"), also wrote worthy dialect verse. Bingham's poems, unfortunately, have never been collected; but the Rev. J. C. M. Mansel-Pleydell, of Sturminster Newton, has gathered together Young's verses and edited them with judgment and care in a volume published by Messrs. Sime and Co., of Dorchester (price 2s.). Most of the poems are humorous, or, better still, were written with just a sly



twinkle in the eye; and those Wessex folk who do not know him should certainly make the acquaintance of the old Dorset songster, "Rabin Hill."

Messrs. Methuen's announcements for the autumn season include many attractive titles. In particular the new volume of the "Antiquary's Books" will be awaited with unusual

interest, for its subject has never before been thoroughly treated. Under the title of *Old English Instruments of Music: Their History and Character*, the Rev. F. W. Galpin will discuss the character and association of such old-world instruments as the rote, gittern, dulcimer, rebec, recorder, tabor, naker, and many other out-moded sources of sweet sound. With the illustrations promised from mediæval illuminations and other sources, Mr. Galpin's book should be a delight to antiquaries. Readers of the *Antiquary* will remember that Mr. Galpin contributed a very interesting paper to its pages in March, 1906, on "Old Church Bands and Village Choirs of the Past Century." Another appetizing announcement is *Vanishing England*, by the Rev. P. H. Ditchfield, whose industry is extraordinary, with many illustrations by Mr. Fred Roe.



The St. Catherine Press, in conjunction with Messrs. James Nisbet and Co., will publish early this month *A Life of John Taylor, LL.D., of Ashburne*, the friend of Dr. Samuel Johnson. A great deal of new and interesting matter to Johnsonians has been brought to light by the author, the Rev. Thomas Taylor, Vicar of St. Just in Penwith. The edition is limited to 250 copies. The same firms will publish about the same time *Some Letters and Records of the Noel Family*, by Emilia F. Noel, containing many records and letters of the Noels (Earls of Gainsborough), of the Manners family (Dukes of Rutland), and of many other distinguished persons. This is limited to 200 copies. Both volumes will contain many photogravure and half-tone illustrations.



The St. Catherine Press will also publish, on October 3, the first of two volumes of *Jacobite Extracts from the Parish Registers of St. Germain-en-Laye*, compiled by C. E. Lart, a work which should prove of great interest to genealogists, whether in England, Scotland, or Ireland. Only 250 copies of this have been printed. The same firm have in the Press as well *A History of the Knapp Family*, compiled by Oswald G. Knapp, M.A., limited to 100 copies.

Among the many other new books announced, I note that Mr. Fisher Unwin promises *The Origins of Mediterranean Civilization*, by Professor Angelo Mosso, translated by M. C. Harrison, a work which is the second of a series dealing with prehistoric ages, the first of which was an account of the Cretan excavations. A kindred volume will be *The Sea-Kings of Crete, and the Prehistoric Civilization of Greece*, by the Rev. James Baikie, to be issued by Messrs. Black, which will give in popular form the results of recent archæological research. In the list of the Macmillans I note a new "Highway and Byway" volume, by the Rev. Edward Conybeare, and illustrated by Mr. F. L. Griggs, which is to deal with the attractive district of Cambridge and Ely. The same publishers announce *Life in the Roman World of Nero and St. Paul*, by Professor T. G. Tucker. Mr. T. N. Foulis promises *Arts and Crafts of our Teutonic Forefathers*, by Professor G. Baldwin Brown; and *Materials of the Painter's Craft from the Earliest Times to the end of the Sixteenth Century*, by Dr. A. P. Laurie. Among many other attractive announcements I can only note two—Messrs. Bell will issue *Irish Ecclesiastical Architecture of the Middle Ages*, by A. C. Champneys; while the Oxford University Press will publish *The Life of the Black Prince*, by the Herald of Sir John Chandos, edited from the manuscript by M. K. Pope and E. C. Lodge.



I have received the first number, August, of a new monthly, the *Librarian* (price 6d.), edited by Mr. A. J. Philip, which is intended (1) "to give a faithful picture of the library profession and its progress month by month in this country," and (2) to bring about a closer union between the municipal and non-municipal sides of the profession in regard to libraries, museums and art galleries. These aims are laudable, but the *Librarian* will need to improve considerably to achieve them effectively. The best thing in the number is a short paper on "A Library Policy from a University Point of View," by Mr. R. A. Rye. There is also a very brief account of Fulham Public Library, with an illustration, and the first of a series on "The Public Libraries of London"; but the rest of the contents are rather scrappy.

The new number of the *Journal* of the Gypsy Lore Society is the first of a new volume, and fully maintains the standard set by its predecessors. Colonel Prideaux pays a brief tribute to the memory of General Harriott, a pioneer of Gypsy lore who died in 1839, to which is attached a valuable vocabulary prepared by the General. Professor Macalister gives another instalment of Nuri Stories, and besides much other matter of philological and general interest, there are some curious revelations of ingenious "arts and crafts" in a paper by Dr. William Crooke, entitled "Notes on the Criminal Classes in the Bombay Presidency."

The Islington Antiquarian and Historical Society has issued an attractive syllabus of lectures for the coming winter. The season will open on October 6, with a paper on "The Historians of Islington," by Mr. Aleck Abrahams, an article from whose pen will appear in next month's number of the *Antiquary*. Among the subjects of papers for subsequent meetings are: "A Gossip about Old Highgate," by Mr. G. Potter; "Pictorial Islington and its Illustrations," by Mr. E. E. Newton; and "A Ramble Round Old Clerkenwell," by Mr. H. W. Fincham. The Society deserves support from all local lovers of the past.

No. 3 of an "Occasional Magazine," to which I have before referred in these pages, issued by the Milford-on-Sea Record Society, has been sent to me. It shows again what useful work can be done by means of such a publication in even a small place such as Milford-on-Sea is. It contains an illustrated account written by Mr. W. Ravenscroft, F.S.A., of the life and imprisonment of Father Atkinson, almost the last "recusant" to suffer for his faith, who died in Hurst Prison on October 15, 1729, after thirty years' confinement therein. Dr. Harris contributes a useful annotated list of the endowed charities of the parish—three ancient and three modern—which throws curious light on village life in the earlier part of the eighteenth century. There was a stiff fight to get a school started. It was deposed by a gentleman of Milford in 1731 that the

only schools were then kept by "one Lane, a notorious sott," and Matthews, a reputed Roman Catholic, and that the villagers were so illiterate "that they are obliged to go to Thomas Thorne, the vestry clerk, to read any writing or letter that they happen to have come to them."

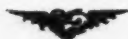
Mr. H. G. A. Leveson has an informative article in the September number of *Travel and Exploration* on a tour in Western Yunnan. The object of his expedition was to survey the small tract of land connecting Manangbum with the Irrawaddy Salween, a watershed range, and he gives many interesting details of the life and customs of the natives inhabiting the region. "They are primarily spirit worshippers," says Mr. Leveson, "as are most of the hill tribes of the Burma frontier, but have in this locality adopted from the Chinese the tenets of ancestral worship. Evidence of Chinese influence is also traceable in many of their customs; thus the form of marriage (still maintained in outlying localities) is apparently developed from a primitive marriage by capture; the contracting couple elope together, and return, after a short period spent in hiding, to obtain parental permission; whereas in the vicinity of settled Chinese tracts this procedure gives way to a formal procession of the bride with her parents and village elders to the house of the bridegroom. So, too, in dress; those who live near Chinese villages have adopted wholly or partially Chinese costume, while further in the hills they still retain their characteristic embroideries and beadwork, and the pigtail is no longer considered a necessary style of coiffure."

Everybody knows that Bournemouth has been celebrating its centenary, but everybody does not know that the history of the famous health and pleasure resort has just been written. It is the work of two Bournemouthians, C. H. Mate and C. Riddle; and the story of the hundred years since the Dorset squire, Mr. Lewis Tregonwell, first brought Bournemouth into notice as a watering-place is well told. The Duke of Argyll contributes a preface, and there are many interesting illustrations. The price of

the book is 5s., and it is published by W. Mate and Sons, of Bournemouth.

Another old London house of lettered associations has passed into the hands of the housebreakers. This is the building in Chiswell Street, associated since 1735 with the well-known type-founding firm of Caslon. The business has been transferred to the other side of the street. The first of the Caslon type-founders was William, born in 1692 at Cradley, Worcestershire. "He served his apprenticeship," says the *Times*, "to an ornamental engraver of gun locks and barrels, and in 1716 set up in that business in Vine Street, Minories, and added tool-making for bookbinders and silver-chasers. In the same year an eminent printer, John Watts, recognized Caslon's skill in cutting binding-punches, and employed him for that purpose as well as for cutting type-punches. He also gave him the means to fit up a small foundry and introduced him to other printers. Caslon's business grew, and in 1735 he removed to Chiswell Street, where he carried on work so successfully that he eventually surpassed all his Continental competitors and was called by them 'the English Elzevir,' being particularly famed for his beautiful execution of Roman, italic, and Hebrew type. He was noted for his hospitality, and was fond of entertaining his guests to musical evenings at Chiswell Street, where Handel frequently delighted the company by his playing. Dying at his 'country residence' at Bethnal Green in 1766, William Caslon was succeeded by his sons, and since then the business had been carried on uninterruptedly in the building which Londoners will know no more."

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

IN the *Journal* of the Royal Society of Antiquaries of Ireland, vol. xl, part ii., Mr. T. J. Westropp gives the second part of his important study of the

"Promontory Forts and Similar Structures in the Co. Kerry," which includes interesting details of things so diverse as family history, wrecks and whales, besides accounts of the extraordinary series of forts that form the subject of the paper. Besides maps and plans, there is a good plate which shows the wildness of the surroundings of these promontory forts. In "St. Christopher in Irish Art," Mr. F. J. Bigger describes, with several illustrations, a sculptured representation of the Child-carrying saint on a stone in Jerpoint Abbey. Other contributions are "House and Shop Signs in Dublin in the Seventeenth and Eighteenth Centuries"—a full and suggestive list—by Dr. H. F. Berry; "The Name and Family of Ouseley" by Mr. R. J. Kelly; and "The Dedications of the Well and Church at Malahide," by Mr. P. J. O'Reilly.

The new issue of the Viking Club's *Old-Lore Miscellany*, vol. iii., part iii., is distinguished by the first part of a reprint of the ancient "Gróttasqngn," the Song of the Quern Grotte, edited by Eiríkr Magnússon, texts and translations being given in parallel columns. It is illustrated by a photographic facsimile from the Codex Regius of Snorra Edda. Among the other contents are "An Orkney Township before the Division of the Commonty," by Mr. J. Firth; "Ferchard, Physician to King Robert II.," by Rev. A. Mackay; and notes and brief articles on the usual variety of topics, from Shetland wrecks to Caithness and Sutherland bibliography, and from Sutherland place-names to Orkney Bishops and the Marshes of Unst in 1771.

The young but active Irish society known as the North Munster Archaeological Society, successor to the Limerick Field Club, has issued No. 3 of the first volume of its *Journal*. It consists of more than sixty pages, and contains articles on antiquities around Kilfenora and Leinch (by Mr. T. J. Westropp); on a treatise in the mediæval Irish manuscript known as "Leabhar ui Maini" (c. 1380); and on local place-names and inscriptions, and other antiquarian topics. The number, which is illustrated by maps and photographic plates, reflects much credit on a small society. It deserves to have been printed on better paper.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

The sixty-fourth annual meeting of the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION was held at Llandrindod Wells from August 22 to 26. The real work of the gathering began on Tuesday, August 23, when the places visited were Llanbadarn Fawr Church, Llanddewy Ystradenny (Giant's Grave and Mounds), Llanbister, Llananno, Castell Dinboeth, and Abbey Cwmhir. At Llanbadarn Fawr Church Canon Morris read a short paper, chiefly dealing with the Norman doorway and its curiously carved tympanum. Particular reference was made to the interpretation of the carving, the significance of which has puzzled many high authorities. The church of Llananno was visited chiefly for its fine rood-loft and screen. Here

the theory was advanced that the screen was originally part of the famous Abbey of Cwmhir, but there was no satisfactory evidence to justify this contention; but it seems probable that the screen, while it may have been made by the lay-brethren of the abbey, was always intended for the church at Llananno. This screen is one of the finest of its kind in the country, and it was very much admired. Some of the party went on to view the remains at Castell Dinboeth, where a strong fortress once stood, being held probably by the British, and in later years by the Normans. The bulk of the party were, however, anxious to get as quickly as possible to Abbey Cwmhir, and here the Rev. Dr. Hermitage Day, a former incumbent and a son-in-law of Mrs. Phillips, the owner, read an interesting paper on the foundation of the abbey and of the formation of the Cistercian Order. Dr. Day contended that the Abbey Cwmhir was the ultimate burial-place of Prince Llewelyn, but the contention gave rise to arguments in which the North Wales members joined issue with those of South Wales. At the evening meeting the new President, Mr. V. Llewelyn, M.P., and Professor Anwyl, gave addresses.

On Wednesday, August 24, when the weather was fine, the excursion was in the direction of Radnor. Llandegley Church, with its interesting priest's door and ancient bell, was the first feature of interest. The date of the bell was fixed as 1630, and the local tradition which assigned it an earlier date was exploded. The moated mounds on the summit of Radnor Forest aroused discussion, and at New Radnor the old walls were traced and the site of the castle examined. The celebrated four stones, about two miles from Old Radnor, remarkable for their massiveness, aroused keen discussion, and the theory was advanced that they were used by Hibernian inhabitants of the country. Old Radnor Church was inspected, and the Vicar and Canon Rupert Morris gave interesting descriptions of it. On the way to Pillith, distant views of Offa's Dyke were obtained, and at Pillith, the site of the battle of 1402, when Glyndwr overthrew the forces of Mortimer and made him a prisoner, were inspected. The last place visited was Bleddfa Church.

On Thursday, August 25, the places visited included Castell Collen, of Magos, a Roman fort or station near Llandrindod Wells; Llanafan-fawr Church, where is the tomb of Bishop Avan; and Cefn-y-Bedd, the scene of the murder of Prince Llewelyn. In the evening the annual meeting of the Association was held. Mr. Venables Llewelyn, M.P., presided over a large attendance. A grant of £10 10s. was made for excavation work at Castell Collen, Llanyre, and a similar sum was granted in respect of the excavation works at Gellygarn, Glamorganshire. An invitation for next year's meeting was received from Abergele. Archdeacon Thomas advocated going to Conway, and the Vicar of Merthyr strongly urged a visit to Brittany. On a division Abergele secured twenty-seven votes, Conway six, and Brittany eleven. Abergele was therefore chosen, and the date fixed tentatively for the second or third week in August.

On Friday, August 26, the members inspected the site of an old Roman road and Gaerddu Camp, near Llandrindod Wells; Cwrt Llechryd, Builth Castle

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and Church, the site of a castle at Aberedw and the church there, and several interesting mounds. An interesting paper on Builth Castle was read by the Rev. D. Edmondson Owen, Llanelwedd; Colonel Morgan spoke at Gaerddu and Llechryd, and the Vicar of Aberedw explained the features of the local church.

Archdeacon Thomas presided at the concluding meeting at the County Hall, and gave a résumé of the work of the week. The chief feature of the meeting was the discussion as to the place where Llewelyn ap Gruffydd was buried. The Rev. John Price, Llanvigan, said he was positive that Llewelyn was not buried at Abbey Cwmhir. Mr. Edward Owen said the excavations made at the Abbey were designed to find out the dimensions, but he hoped that some day there would be further excavations, and that the grave of the last, if not the greatest, of their Princes would be discovered, and that they would erect over it a fitting memorial to the man and the nation which he served. Archdeacon Thomas dealt with the stone discovered near Llewelyn's old home, with the inscription "Llywelynus Princeps Norwaliae," contending that this stone referred to Llewelyn ap Gruffydd. Mr. Edward Owen pointed out that in his later life Llewelyn was always spoken of as Prince of Wales, but the Archdeacon contended that the inscription embodied a title which was often used respecting Llewelyn. The Rev. D. Edmondson Owen pointed out that Mr. Price's paper was built on supposition, and that nothing could be made of arguments from silence. No search had been made for the grave of Llewelyn at Abbey Cwmhir. The late Mr. Stephen Williams asked permission to make a search in a place where he thought the body of Llewelyn was, but that permission was refused. Mr. T. E. Morris said he thought the arguments very inconclusive, but on the whole he did not think the Prince was buried at Abbey Cwmhir.



The third summer meeting of the EAST RIDING ANTIQUARIAN SOCIETY took place at Driffield on August 31 in glorious weather. The destination was Huggate Dikes. The road to Huggate lies through North Dalton, and a drive of eight miles brought the members to the door of North Dalton Church. This is an Early English church, without any specially interesting features beyond a fine chancel arch and two curiously engraved corbels in the belfry. The Vicar (the Rev. E. Palin) welcomed the party, and showed them the registers, dating from 1654 (when the handwriting of parsons was far superior to that of the present day), and an old pewter chalice. Huggate Wold lies 700 feet above the sea-level, so it was a continual rise between cornfields, where the harvest was in full swing, and even a good deal of loading had been done. Arrived at Huggate, there were nearly two miles to be travelled ere the dikes were reached. It may be confidently affirmed that, with the exception of Danes Dike at Flamborough, these are the most remarkable entrenchments in East Yorkshire. They consist of five parallel ramparts running across the tableland at the head of the two dales, one of which slopes eastward to Wetwang, and

the other slopes westward to Mellington. These two dales, whose extremities terminate at Huggate Dikes, are of great depth, as much as 200 feet, and the sides are very steep. The high ground between is the only level piece of land on the Wolds on this line, and here would be concentrated any hostile attack, whether from north or south. The learned Dr. Burton, of the eighteenth century, held that the dikes were the work of the Romans. Later investigation proves conclusively they were British. As at Danes Dike, Flamborough, only flint instruments were used in their construction. The dikes were mainly military constructions, though doubtless used as primitive roads or tribal boundaries or enclosures of some sort. They are so constructed that men and cattle could be driven through them without their heads appearing on the skyline, and affording a safe passage from one point to another. No one could venture to dogmatize about them, but the Rev. E. Maule Cole's paper was confirmed by Mr. Mortimer.

The party proceeded to Wetwang, where they were joined at tea by Lady Philadelphia Cole. After this, Wetwang Church, which has been so recently restored by Sir Tatton Sykes, was inspected, the new stained-glass windows coming in for special attention.

Professor Haverfield presided over a meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on August 31, when Mr. W. H. Knowles, F.S.A., exhibited some drawings and lantern-slides of Tynemouth Priory, and drew attention to several structural features disclosed by the repairs conducted during the past few years. He remarked at the outset that the Benedictine Priory of Tynemouth was one of considerable importance. Its possessions included numerous manors and churches, its revenues were considerable, and it enjoyed an extensive liberty or franchise. The Prior held his own courts for the administration of justice, appointed justices and coroners, and, apart from the maintenance of his own castle, was exempt from rendering military service, and was further immune from interference on the part of the King's officers. He exercised considerable control over the River Tyne and its fisheries, had power to exact toll on all imported merchandise landed at North Shields, and in the fifteenth century conducted a large export trade in fish, salt, and coal. The site was occupied during Anglian times, of which period there were several sculptured stones. There were also considerable remains of the Norman church, constructed as the result of negotiations between the Norman Earl Robert de Mowbray and Abbot Paul of St. Albans, wherein the Earl agreed to make suitable endowment, and the Abbot consented to send monks from St. Albans to Tynemouth. It was to be remarked that the transference of the body of the saintly King Oswin from the Saxon to the Norman Church was performed on the day of St. Oswin's Passion, August 20, 1110, exactly eight centuries ago. Until the winter of 1904-1905, the visible extent of the Norman church comprised fragments of the existing nave, central tower, and the west side of the transepts. The recovery of the remainder of the plan, embracing the choir and the eastern apses of the transepts, was the result of excavations conducted under the supervision of Mr. Knowles. The plan revealed consisted of an

apsidal choir, with apse ambulatory and three radiating chapels, a central tower, north and south transepts, with an apsidal chapel on the east side of each arm, and a nave with aisles. The ambulatory plan was uncommon in English churches of the lesser scale, erected during the last decade of the eleventh century, and was a valuable addition to the known examples of the type in which the apse was surrounded by an ambulatory with radiating chapels, such as existed at St. Augustine's, Canterbury, and the larger churches at Gloucester, Norwich, and elsewhere. During the last decade of the twelfth century, the Norman ambulatory plan gave place to the extensive eastern arm, a goodly portion of which still existed to testify to its great beauty and quality of design. The new eastern arm consisted of a choir of five bays in length, with north and south aisles, and the chapel of St. Oswin of four bays, without aisles, and square-ended. A conjectural elevation of a bay of the choir was exhibited, showing that each bay was divided by clustered shafts springing from corbels immediately above the capitals of the arcade piers, and these shafts finished below a flat wooden ceiling above the clerestory windows. The triforium consisted of an arcade of four pointed arches in each bay; the extreme arch on each side was single; the central pair was included within a semicircular containing arch, and all were apparently carried on clustered shafts with round moulded capitals and bases, in design similar to the triforium of the choir at Ripon. A fireplace with an oven occurred at the west end of the triforium, and was built into the east (Norman) wall of the south transept. The clerestory comprised an arcade of three arches which filled the compartment, the centre one, opposite the window, being wider than the others. They were supported, like the triforium, on clustered shafts, the capital or abaci of which were continued around the shafts which divided the bays. Mr. Knowles also exhibited drawings showing the site of the various buildings long since demolished, including one of the monastic precincts indicating the domestic and farm buildings and the usual offices, and explained the extent of the fourteenth-century work incorporated in the gatehouse or castle.

Professor Haverfield read a paper on "Roman Inscribed Bronze Work," and Mr. C. H. Blair read "Notes on Some Seals in the Treasury of the Dean and Chapter of Durham, and in the Possession of the Rev. Canon Greenwell."

The annual excursion of the SUSSEX ARCHÆOLOGICAL SOCIETY took place on August 24, when Bramber Castle and Church and Steyning Church were visited. When the party had entered Steyning Church, Mr. C. E. Clayton described the building. They were in one of the four or five great churches of Sussex, he said. Let them lift the curtains which successive generations of restorers and adapters had hung before the remoter past. He went on to speak of the peaceful invasion of Steyning by the Benedictines from the great Abbey of Fécamp. These Benedictines, who had a priory where the vicarage now stands, no doubt erected the original pre-Conquest church. They built in the "new style," the style which the half-Norman Edward admired. Concerning this first Norman church, which they might date from some twelve or

eighteen years before the Conquest, and coeval with the earliest part of Westminster Abbey, they might certainly assume that it was larger than the building in which they were now assembled. Examination showed that the present church incorporated a good deal of work of an earlier period than the rich late-Norman carving which was the more obvious. He then directed attention to various details, pointing out among them that on the north side of the nave was one of the original small semicircular lights of the first Norman church, almost small enough for a Saxon "eyehole." Then, going outside, he indicated a fragment of chevron moulding, all that is left of an early doorway. "To the capital of this east column in the south aisle, with its curious winged lions, Mr. Johnston gives a later date," he said; "I should like to claim it for the pre-Conquest building, but he almost allows me that curious panel on the column shaft, and we may probably also include with this the very plain arches in the north and south of the choir." So far, they were at about 1050 to 1060 A.D. Then came the Norman Invasion. The monks were confirmed in their possession, and now for eighty or ninety years Steyning Church was more or less fitfully worked upon, altered, and enriched. The lofty chancel arch and the original and plainer work of the arcades dated from a period earlier than that of the enriched work upon them. It was not unlikely that when the monks regained possession of their temporarily forfeited rights, and a richer and more ornamental treatment became general, they elaborated the older arcade, somewhere about 1120, and built the lofty clerestory above. The special glory of the church was, of course, the fertility of invention, and the delicate beauty of the work in this arcade. "Take the capital of that second column," he said: "you will find no fewer than six distinct patterns, and it is perhaps no stretch of imagination to suppose five or six Benedictines, each with fern-leaf or plantain-leaf in hand, endeavouring in a passion of artistic rivalry to reproduce the natural beauty of the plants in their well-tended gardens beyond the wall." At any rate, "they dreamt not of a perishable home who thus could build." Proceeding, he said the present Perpendicular porch was probably erected about 1400, and they might perhaps assume that the south doorway standing within it was really of the date of the interesting beak-head which surmounted it. Of this characteristic and curious moulding there were very few examples in Sussex. But personally he was inclined to think that the beak-head frame was removed from elsewhere, and that the doorway was of a later date. Both of the old and much-worn oak doors, stout enough, as doubtless was intended, to withstand pirates and marauders, were of considerable interest, and the inner door and its ironwork were certainly of very early date. He gave many interesting details concerning the architectural history of the church in later years, and, in conclusion, he said: "We may well ask ourselves what was the secret of these old designers and masons, the secret which again and again baffles us when we study these early buildings—we who are constantly, yet so vainly, endeavouring to produce a like result. The perfect sense of proportion, the restrained dignity, the effortless and indescribable charm, they ever elude us.

But one thing we can do. Whether it be parish church or secluded manor-house, humble cottage or half-ruined gateway, or even the simpler smaller survival of our ancestors' daily life in furniture, or fabric, or household ware, we can help to guard and preserve these things for the education and delight of following generations."

On September 15 the members of the CHESTER ARCHÆOLOGICAL SOCIETY visited Birkenhead Priory and Bebington Church.

At the time of the Conquest, the site of the Priory in the peninsula of Wirral formed a portion of the extensive barony of Dunham, the property of the Masseys, whose third Baron, Hamon de Massey, a descendant of the first Baron, a great supporter of Hugh Lupus, founded about the year 1150 a priory for sixteen monks of the Benedictine Order, and endowed it, among other lands, with the advowsons of Bidston and Backford. The monks had the monopoly of the ferryage between Birkenhead and Liverpool. The chapter-house is Norman, and an apartment over was probably the "scriptorium." Other interesting remains are the prior's hall and apartments adjoining, with a communication to the church; also a fine crypt with groined ceiling, and a staircase leading to the refectory above. At Bebington the party were conducted over the church by the vicar, the Rev. W. H. T. N. Rainey.

In August a party of the members and friends of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY visited the Moravian settlement at Fairfield, under the leadership of Mr. Tallent Bateman, who is solicitor for the Moravian Church in the North of England and to the proprietors of the Fairfield estate. The settlement is one of three principal ones in England, the other two being Fulneck, near Leeds, and Ockbrook, near Derby. The Fairfield settlement was founded in 1784, and a short account of its formation is contained in Aitken's *Forty Miles Round Manchester*. A meeting was held in the chapel, and the organist kindly played a selection on the historic instrument, one of the most beautiful organs for many miles round the city. The leader of the party gave an account of the Church of the Moravians, the history of which he has made a special study. The creed and liturgy are practically identical with those of the Anglican Church, with which, it may be stated, the Archbishop now wishes the Moravians to become affiliated, negotiations being in progress for such a union.

The members of the EAST HERTS ARCHÆOLOGICAL SOCIETY visited Meppershall and Pilton on September 1. At Meppershall Church the chief features of interest, which were pointed out by the Rev. R. Isherwood, are the Norman font, a niche for a sanctus-bell, a thirteenth-century chest, two brasses, and a quaint effigy of a priest (1672). Mr. Geoffrey Lucas read an excellent paper on the fabric, and exhibited plans. From the church a visit was paid to the earthworks behind the manor-house, where Mr. George Aylott read a paper, ascribing a Norman origin for them. The Jacobean staircase at the

manor-house attracted a brief notice, and the party then proceeded to the rectory. The old rectory, taken down *circa* 1800, was the birthplace of Nathaniel Salmon (1675 to 1742), the Hertfordshire historian. The county boundary passes through the parlour, and inscribed upon a beam were these lines:

"If you would sit in Hertfordshire,
Then draw your chair near to the fire."

A tithe-barn adjoins the rectory. Mr. W. B. Gerish gave a short biographical account of Salmon. A short drive brought the party to St. Thomas's Chapel, now used as a barn, which Mr. Walter Millard described. It was probably the Grange Chapel, and belonged to Chicksands Priory. The door at the north side fixed the date of the building at 1175-1180. The north and south windows are of the fourteenth century—probably about 1345—and the chancel windows of the sixteenth, the same period as the chancel door and roof trusses. The Norman door, with its wonderfully well preserved carving, excited great interest. Thanks to Mr. Millard and Mrs. Brown, the tenant, were proposed by Mr. W. F. Andrew, and seconded by Mr. G. Aylott.

A delightful drive to Highdown, by Shillington and Pirton Grange, followed, and here, after tea (by the kind hospitality of Mrs. Pollard) had been partaken of, Miss Ellen Pollard read a most interesting paper on the fine Tudor house and its romantic history, Mr. Hatch afterwards expressing the thanks of all present.

In very dull, gloomy weather, on September 8, the NEWCASTLE SOCIETY OF ANTIQUARIES, who were joined by the CUMBERLAND AND WESTMORLAND ANTIQUARIAN SOCIETY, paid a visit to the excavations at Corstopitum, near Corbridge-on-Tyne, and were conducted over the year's work by Mr. R. H. Forster, who has been in charge of it. This is the fifth year of excavation work, and the results have been somewhat anticipated by the disclosures of preceding years. The portion of the site dealt with this year has been the east of the town site, and, generally speaking, the estimate of its extent in that direction has been confirmed, the old road to and from the north having been laid open, disclosing that no buildings of any importance lay eastward. The most interesting work of the present season has been the uncovering of the eastern half of the big central building of the town. This has been described as the "forum," or market-place, but the experts are still not certain whether it was that or only large Government stores. The western half, it will be remembered, was divided into comparatively small cells or shops. It is now found that the eastern portion was one large court, forming half of a building which was a square with a side of 220 feet. A main entrance into the central court has been found, and while the south wall appears to have been destroyed, the east wall is standing for almost its full length one course above the foundations, and for a considerable distance two courses. The south-east corner, the only one standing above the foundation course, has also been uncovered, two courses high. On the outside, to the east, the moulder plinth has been found in position for over 100 feet. Inside this uncovered

court have been found traces of a later third-century building, the nature of which has not been determined.

The chief finds have been a considerable number of silver and bronze coins, dating from the last twenty years of the first century up to the latter period of the fourth century, and including two legionary coins of Mark Antony. A rough inscription, apparently by a soldier, on a wall, reads, "Ling Iliom," and it is conjectured that it refers to a soldier named Ilio M., of the Lingones. Other carvings are part of a tablet showing the Deæ Matres, a small winged Victory, and the top of a legionary standard. In the week of the Societies' visit, the remains of a late-period hypocaust were found. The most interesting find of the year had been made as recently as the previous day, when a finely-carved Roman altar was dug up. Prior to reaching Corstopitum, the party visited Aydon Castle.

The members of the DORSET FIELD CLUB held a two-day meeting at Salisbury in August, when the city and cathedral, Old Sarum, Amesbury Priory Church, and Stonehenge, formed the centres of attraction. Other gatherings have been the excursion to Buncton Chapel on September 3 of the BRIGHTON ARCHÆOLOGICAL CLUB, under the guidance of Mr. Stanley Cooke; the visit of the HAMPSHIRE ARCHÆOLOGICAL SOCIETY to Old Sarum, Amesbury, and Stonehenge on August 24; the visit of the SUFFOLK INSTITUTE OF ARCHÆOLOGY to Peterborough on August 18; the excursion of the KILDARE ARCHÆOLOGICAL SOCIETY to Cashel on August 17; the meeting of the DURHAM AND NORTHUMBERLAND ARCHÆOLOGICAL SOCIETY at Chester-le-Street, Lumley Castle, and Finchale Priory on August 25; the excursion of the NEWCASTLE SOCIETY OF ANTIQUARIES to Lower Teesdale on August 27; the excursion on September 8 of the YORKSHIRE ARCHÆOLOGICAL SOCIETY to the country east of Leeds, of old called the "Kingdom of Elmet"; the excursion of the ESSEX ARCHÆOLOGICAL SOCIETY to Rayleigh on September 10; and the visit of the THOROTON SOCIETY, on the invitation of the Mayor of Nottingham, on September 8, to Tattershall, Kirkstead Abbey, and Woodhall Spa.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

HISTORY OF HASTINGS CASTLE. By Charles Dawson, F.S.A. Seventeen plates. London: Constable and Co., Limited, 1909. Imperial 8vo., 2 vols., pp. xiv, 580. Price 42s. net.

This is a very thorough and comprehensive work. The sub-title is "The Castlery, Rape and Battle of

Hastings, to which is added a History of the Collegiate Church within the Castle, and its Prebends"; but even that amplification of the title does not quite suggest how wide is the field covered. In the first volume, after a few introductory pages on the physical changes which have taken place in the coast by Hastings, on prehistoric remains found in the neighbourhood of the town, and on the early history of the place, Mr. Dawson proceeds to give a "Chronicle and Chartulary of the Castle and Chapel of Hastings" from the Conquest to the Dissolution. Reign after reign the documents are set forth—and the documentary history of both Castle and Rape of Hastings and of the Church is remarkably full and complete—with connecting links of explanation and narrative. Specially important is the unrolling of the story of the "Royal Free Chapel," the Collegiate Church of St. Mary, which was founded within the Castle walls. The Charters, the Extracts from Rolls, Ordinances, Petitions, Inquisitions, and other records, are carefully referenced, and bear witness to wide and original research. The one point in which we feel inclined to disagree with Mr. Dawson is his method of giving translations only of mediæval documents. He remarks in his preface that he "believes that average readers will prefer to read their ancient records and chronicles in the same way as most persons read their Bibles—that is, by means of a translation, and he has provided accordingly." But these volumes will hardly attract "average readers," while they will certainly be studied and placed on their reference shelves by scholars and students; and it would have been better, we think, to give the *ipsissima verba* of the records quoted, adding translations where desirable. To gain space for this, some of the general historical matter, such as the story of Becket's death, which is not particularly relevant, might have been omitted. But apart from this debatable point, we have nothing but praise for Mr. Dawson's method. The documents, with the links of narrative and comment, tell their own story, and illustrate at many points the wider history of feudal and later England. A short concluding section in the first volume traces the outlines of the descent of Castle and Rape from the Dissolution to the present day. In the second volume there are three parts. The first gives historical and architectural notes on the prebends and prebendal churches, more than twenty in number, belonging to the Collegiate Church of St. Mary in Hastings Castle. Careful architectural descriptions, dated 1902, are given of all the churches, with many extracts from documents of all kinds, illustrating ecclesiastical and manorial history. These chapters alone make the book indispensable to all who are interested in Sussex topography and ecclesiology. The second part, which is perhaps of the most general interest, deals very fully with the architecture and topography of the Castle and Chapel, with a section on the Hastings Mint (c. 979 to c. 1154), containing a catalogue of coins struck thereat. The statement of a recently published guide-book to Hastings Castle, that "one of the charms of this venerable ruin is that no authentic record of its history exists," looks particularly foolish in the light of Mr. Dawson's well-filled and well-documented pages. The third part treats of the Battle of Hastings, setting forth on numbered sheets,

mounted on guards, various contemporary accounts of the Norman invasion and of the battle in parallel columns, each sheet being headed by a reproduction of a section of the Bayeux tapestry. A fair index, which we should like to have seen fuller, completes a work which must have involved immense labour in the preparation, and which carries out most successfully the somewhat ambitious plan with which Mr. Dawson started. The fine illustrative plates are reproductions of old views, plans and maps, of seals, coins, and architectural details. Plate 9 in vol. ii. has been accidentally omitted from the list of illustrations on p. vii. In every respect the two volumes are most handsomely produced.

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HISTORY OF THE PAVIORS COMPANY. By Charles Welch, F.S.A. Twelve plates and two illustrations in the text. Privately printed for the Worshipful Company of Paviers, 1909. Small 4to., pp. vi, 108.

From what precise date the paviers of London formed a fellowship is uncertain. It was not until 1479 that the Company received from the Corporation a set of ordinances which for the first time gave them authority over the paving craft, but Mr. Welch points out that there are grounds for attributing to them earlier existence as a fellowship. He also makes various citations from the *Liber Albus* and the Letter Books, which show that some parts at least of the City were paved in 1280, that in 1311 surveyors of pavements were found necessary, and that in 1419 the recognized rate of pay for paviers was "twopence and no more" per "toise of pavement"—i.e., $7\frac{1}{2}$ feet in length, and "the foot of Saint Paul in breadth." The earliest extant record of the Company is a "Booke of Statutes," dated 1597, which contains the ordinances of 1479, here printed in full, with their quaintly worded rules and penalties. Thoroughness was insisted upon. If the paving was "vnsufficient and not werkmanky made and done," the pavier had to take up his work, do it afresh, and pay a fine of 6s. 8d. Mr. Welch makes copious quotations from other of the Company's records, which give us curious glimpses of its management and work, and also of the methods employed for road repair. He also points out how the unskilful methods of the old city paviers—the simple pouring of masses of stone and sand into the ever freshly developing quagmires of the streets—are responsible in no small degree for the great rise in the surface of the City—a rise that has left Roman London at a depth of 20 feet and more. Another thing to which the documents continually bear witness is the untidy and insanitary state of the streets, and the evils which arose from such conditions. Mr. Welch gives a full account of the internal history of the Company, of its discipline and doings, its relations with apprentices and craftsmen, its entertainments and charities, its quarrels, and its troubles. During the last quarter of the eighteenth century the Company seems to have enjoyed a period of extraordinary popularity, no fewer than 312 new Freemen having been admitted between 1773 and 1801, in addition to the admissions by patrimony and apprenticeship; but no explanation of this curious rush for membership appears to be forth-

coming. The Company's active control over the trade had ceased long before it lost control over its own affairs. Its decadence set in at the beginning of Queen Victoria's reign and developed rapidly, so that from 1845 to 1889 all organization was practically in abeyance. In 1889 the Company was resuscitated and made of practical service to the development of technical education. Mr. Welch supplies in a final chapter an interesting series of notes on London paving during mediæval and later times. From somewhat slender materials he has made a very readable book, which will interest many students of London life and history, besides the members of the worshipful Company which is responsible for its publication. There are excellent plates of facsimiles of documents, the Company's plate, etc., and a good index.

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A SHORT HISTORY OF SOUTHAMPTON. Many illustrations. Oxford: Clarendon Press, 1910. 8vo., pp. 256. Price 2s. net.

This admirable example of local town history consists of two parts. The first, which tells in condensed but readable form the story of the town in its relation to the history of the whole country, is written by Dr. F. J. C. Hearnshaw; while the second, containing short studies of a variety of aspects of the local town-life, written by various members of the Southampton Historical Association and others, is edited by Mr. F. Clarke. Both parts are much to be commended. Professor Hearnshaw had a difficult task, but he has succeeded in indicating with accuracy and effect the part—no small one—played by Southampton in the drama of English history. In the second part, the municipal life, the commerce, industries, streets and roads, common lands, ancient fortifications, historical documents, churches (both before and after the Reformation), schools, and great men and women of Southampton, are the subjects of brief but pointed articles from a variety of pens. The illustrations are numerous and very varied. This is an excellent book with a good index.

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THE SOUTH DEVON AND DORSET COAST. By Sidney Heath. Many illustrations. London: T. Fisher Unwin, 1910. 8vo., pp. xvi, 445. Price 6s. net.

We have read this volume of the "County Coast" Series with real enjoyment. Topographical books of this kind can be mere dry compilations, or they can be alive and representative of the author's personality. Mr. Heath takes his readers along a beautiful stretch of coast, and gossips pleasantly as he goes on the literary associations of this place and the historical memories of that, of geological characteristics and ecclesiastical and architectural details, with equal gusto and with equal power to hold the attention of his readers. Occasionally he makes an excursion a few miles into the "hinterland," and no reader will be otherwise than grateful. Mr. Heath evidently knows the district thoroughly; the reviewer is tolerably familiar with some of it, and was delighted to read, among various other true and felicitous pieces of description, the well-deserved tribute paid to the beauties of Beaminster. The author seems to be a

little shaky on figures. On p. 221 a smuggling exploit is dated 1865, when, apparently, 1835 is intended. On p. 233 Daniel Defoe is said to have been born in 1659 (was it not in 1661?), and to have been forty-six years of age when he joined the standard of the Duke of Monmouth in 1685—an impossible piece of arithmetic. But these are venial mistakes. The book is thoroughly readable and well written, though what is a "bickering" dell—the Tavy, Teign, and Dart "flow by widely divergent routes through green orchard vales and bickering dells to the sea" (p. 2). The numerous illustrations consist of more than thirty



BENCH END, EAST BUDLEIGH, DEVON.

good photographic plates, a frontispiece in colour, and a number of the author's sketches in the text. One of these last we are kindly allowed to reproduce on this page. It shows one of the fifty or sixty old carved bench-ends in East Budleigh Church, all "delightfully carved in a free and highly vigorous manner, although it is very improbable that any of them are in their original positions." The carving was probably done by local craftsmen, and, if occasionally rough and uneven, certainly stands for artistic individuality.

MEMORIALS OF OLD CHESHIRE. Edited by the Venerable Archdeacon Barber and Rev. P. H. Ditchfield. With many illustrations. London: *George Allen and Sons*, 1910. Demy 8vo., pp. xii, 286. Price 15s. net.

The "Memorials of the Counties" Series grows apace, and the volume before us well deserves its place therein. Cheshire is rich in historical and antiquarian associations, and the task of selection, as with some other counties, must have been difficult. It would be easy to criticize the result from the point of view of what has been omitted, but it would also be futile. In a book of this kind no editors can hope to please everyone equally well, and we prefer to thank them for what they have chosen to fill these handsome pages. Dr. J. C. Bridge's paper on "The Chester Mystery Plays" justifies its place, perhaps, as thoroughly as any paper in the volume. It is carefully done, and is most interesting. The same contributor supplies "Some Cheshire Customs, Proverbs, and Folk-Lore," in which much strictly local matter is detailed. The contents, indeed, overlap other counties and districts much less than is usual in articles on such subjects. Archdeacon Barber is responsible for papers on the abbeys and the castles of the county, on "The Siege of Chester," and for sundry other contributions. His co-editor, Mr. Ditchfield, sketches in his usual readable fashion the history of the county, which is also dealt with from another point of view in "The County Palatine of Chester: Its Place in History," by Mr. Henry Taylor, and gives an account of some of its worthies. A short paper by Dr. Cox deals with the timber-framed churches of the county. Cheshire is the only county which still possesses several churches almost entirely of timber-framing. Dr. Cox writes with authority and full knowledge. The illustrations of timber-framed churches are delightful—the plates are, indeed, very good throughout the book. Everyone knows how rich Cheshire is in half-timbered houses, and this kindred theme is well treated in "The Half-timbered Architecture of Cheshire," by Mr. C. H. Minshull. Various short papers complete a book which contains things to please a variety of tastes, and which should certainly stimulate and enlighten local interest in the history and in the many historical buildings and associations of the county.

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RENAISSANCE TOMBS OF ROME. By the Rev. Gerald S. Davies, M.A. With eighty-eight illustrations from photographs. London: *John Murray*, 1910. Crown 4to., pp. xvi, 381. Price 21s. net.

In this elaborate essay the Master of Charterhouse has endeavoured to present English readers with an account of a remarkable corner of Italian art, to which Italian and German critics alone have hitherto paid serious attention. But it is abundantly evident that Mr. Davies has done much more than rely on the foreign writers to whom he pays a handsome and modest tribute of indebtedness. For the volume appears to be the result of the observation and note-making of over forty years, and its careful and discriminating pages bear frequent witness to the independence and courage of his personal judgment in matters of style and attribution. The work ostensibly ends with the close of the fifteenth century,

but avowedly deals with earlier material as far back as A.D. 1100. Its theme is the sculptured tombs, not, indeed, of all the Italian Renaissance, but of the churches in Rome alone; and a mere survey of the illustrations, most of which are the work of the photographer Alinari, and therefore as good as can be for the scale permitted by the size of the book, declares how rich the Eternal City is in this one section of great memorials. We have separate chapters devoted to the great masters like Arnolfo di Cambio and Antonio Pollaiuolo, while the book shows how documentary evidence is now coming to throw light upon the lives of men like Bregno and Capponi, and such little-known personalities as Mino del Regno, who all here receive some of the honour due to their art. Mr. Davies' historical and biographical notes of the personages of these tombs are full of good scholarship. He is glad to find in Cardinal Niccolò Forteguerri a prelate whom he can praise for high qualities of military and naval daring as well as moral probity, "a man of a simple life and an angelic modesty." One of the finest of the tombs portrayed is, perhaps, that of Marco d'Antonio Albertoni—a tomb permeated, as the author says, by the Florentine spirit. The honoured name of Donatello, a visitor to Rome in 1432-33, occurs on the simple relief of Giovanni Crivelli, a tomb so worn that, as we believe, one corner is wholly restored, though Mr. Davies does not mention the fact in describing it.

Among the plates which have especially struck us are No. 17 (Martin V.), No. 50 (Pollaiuolo's sumptuous bronze tomb of Sixtus IV., the builder of the Sistine Chapel), and No. 64 (the exquisite relief to Maria Cicada). For these and for other triumphs of Italian sepulchral art we can only refer our readers to the volume itself. The handsome printing of the book enables them to be studied with diligence and delight. W. H. D.

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GENEALOGIES OF THE CARMARTHENSHIRE SHERIFFS FROM 1539 TO 1759. Compiled by James Buckley. Carmarthen: *W. Spurrell and Son*, 1910. Demy 8vo., pp. xvi, 221. Price 10s. 6d.

Captain Buckley has produced a monumental work, but one which will only occasionally interest any but expert genealogists. To those whose work or pleasure it is to endeavour to unravel the very tangled skein of Welsh genealogy this book should prove invaluable. It would be a difficult and thankless task to scan these carefully compiled pedigrees for some slight error in the recorded data, but the critic, sitting in his proverbial armchair, can always point out omissions if unable to make corrections. Following thus, as usual, the line of least resistance, we must express regret at the absence of an index—though how the wretched indexer is to deal with a name like "Evan ap Howel ap Griffith ap Cadwgan Vychan" would certainly be a matter for some consideration. A list of sheriffs would have been another useful addition to this excellent work. As in most Welsh pedigrees, the information given against each individual is very scanty, being generally the mere record of his or her name, without dates or biographical details, though Captain Buckley has certainly endeavoured to rectify this latter defect wherever possible by the insertion of

footnotes. In fact, the only readable portions of this book are these footnotes and the introduction, from which latter much may be gleaned with reference to the office of sheriff.

As an example of Captain Buckley's footnotes and illustrating the occasional interest of his work to others than Welsh genealogists and historians, we quote the following from the descent (p. 104) of Henry Middleton, Sheriff of Carmarthenshire in 1644:

"Sir Hugh Middleton made the New River at his own expense and lost his fortune by doing so. Captain William Myddleton was a great poet and grammarian, his bardic name being Gwilym Canoldref. He served in the Navy *temp.* Elizabeth. He saved the English Fleet under Admiral Howard by giving timely information of the enormous strength of the Spanish Fleet off the Azores, which outnumbered ours by ten to one. He was the first with Captain Price and Captain Koel to smoke publicly in London, and Londoners flocked to see them."—Spurrell's *Carmarthen*; Williams's *Eminent Welshmen*.

We congratulate Captain Buckley on the successful completion of what must have been a long and arduous task.

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THE PRODUCTION OF THE PRINTED CATALOGUE.

By A. J. Philip. London: *Robert Atkinson (London), Limited*, 1910. Crown 8vo., pp. xii, 142. Price 5s. net.

This small book deals lucidly with all the details, technical, practical, and mechanical, of the preparation of library and museum catalogues, and of their printing and publication. It is a practical, useful manual, and should be found helpful by all concerned in the preparation of such catalogues.

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We have received Section IV. (price 2s. 6d. net) of the fine *Book of Decorative Furniture* by Edwin Foley, issued by Messrs. Jack. It is a comprehensive book, and in every way well done. The coloured plates are really beautiful. In this part they include a carved sixteenth-century Bourgouignon *credence*—a fine specimen of wood-carving; a quaint example of Hispano-Moresque decorative woodwork; the carved oak bedstead of Jeanne d'Albret, dated 1562 (a very fine plate); and several other coloured plates, besides many effective cuts in the text. The new part of Mr. Harrison's very useful *Surnames of the United Kingdom* (price 1s. net), contains names from Manger to Mullin. The outstanding articles in the *Architectural Review*, September, are "The Lenygon Collection of Early Renaissance Panelling," abundantly illustrated, by Mr. J. A. Gotch; and a description by Mr. J. M. W. Halley, of No. 20, St. James's Square, a characteristic Adam house, also with many illustrations. We have also on our table *Travel and Exploration*, September (see *ante*, p. 391), *Rivista d'Italia*, August, and the *American Antiquarian*, April to June.



Correspondence.

EVESHAM ABBEY RELICS.

TO THE EDITOR.

A CURIOUS coincidence befell me recently in connection with the illustration in the September *Antiquary* of the Evesham Tower Quarter-Boys or "Jacks," for I had inspected the originals in Abbey Manor only two days before the magazine reached me. I had been staying during August in Norton Vicarage, and had, through the invitation of Mrs. Rudge, examined them closely, together with other valuable and most interesting relics from the once famous Abbey of Evesham. I can therefore testify at first hand to the fidelity of their reproduction in these columns. I have not as yet seen Mr. Barnard's little volume, so I still remain puzzled as to the *modus operandi* (which perhaps he explains) by which these exquisitely cast "Jacks" managed to strike the quarters with their iron halberds, as they are firmly fixed in the grasp of the holders. Nor can I explain why they were removed from the beautiful Bell Tower; I only know that they were purchased by the late E. C. Rudge, Esq., of the Abbey Manor, within the embattled walls of which repose many other ecclesiastical gleanings, such as four remarkable gargoyles, a skull of one of the Abbots, the Abbot's heavy carved oak chair (valued at at least £10,000), the thigh-bones of another Abbot, a curious monastic earthen water-bowl or washing-vessel, etc., while the Manor grounds contain two stone coffins, four pedestals of columns (placed in the order in which they stood in the Abbey nave), broken fragments of window-traceries, two archways (one bearing the name of Clement Lichfield, the last Abbot), and many other *disjecta membra* of the great Abbey. And in addition to these remains, which would make the fame of any museum, the grounds are also embellished by a towering obelisk commemorating and marking the site of the Battle of Evesham in 1265, in which Earl Simon de Montfort met a tragic end.

I need hardly add that all these venerable and fascinating objects, both inside and outside the Manor, are preserved with befitting care.

J. B. MCGOVERN.

St. Stephen's Rectory,
C.-on-M., Manchester.

P.S.—Since writing the above, Mr. Barnard's booklet has come to hand, from which I gather that "the Quarter-Boys [when *in situ*] were worked by a mechanical contrivance inside the bell-chamber," though I am still at a loss to conjecture *how* the stationary halberds could by any conceivable contrivance strike the quarters on the bells.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS would first write to the Editor, 62, Paternoster Row London, stating the subject and manner of treatment.

